



# THE GOSEFULL

In this book Andy Edington takes the slightly varied accounts of Christ's life as presented in the four gospels and combines them into one. Andy's unique and timely approach to the scriptures seems natural to those of us familiar with his exciting life's journey.

Written with such a lively presentation that it should not only be fun to read it, but it is organized in a fashion to make easy reference material for the average layman.

John Arch O'Neal  
Elder - Alabama Presbyterian Church  
Choudrant, Louisiana

(John O'Neal was named the Outstanding Christian Businessman for the state of Louisiana in 1985.)

In organizing the contents of the four gospels under subject headings Andy Edington has made their messages readily available for the busy church school teacher — and in the fresh language of a layman!

Lydia Bond Davis  
First Presbyterian Church  
San Angelo, Texas

The "Gosfull" should be a fine book. Andy Edington has re-arranged and crystalized the gospel story to bring a bright vision of the Christ in modern language. It will help teachers and students alike, and when read by searchers still outside the bounds of faith it just might induce the leap into faith. My advice is simple: read it.

Daniel N. Foster, M.D.  
Professor of Internal Medicine  
Elder - First Presbyterian Church  
Dallas, Texas

# The Gosfull



*"Blessed are the  
peace makers"*  
*Andrew Edington*

**Compiled by  
Andrew Edington**

**Herring Printing Co.  
Kerrville, Texas**

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### **Caution**

**This book is designed as a vehicle for easy reference to the basic accounts in the four gospels of Matthew, Mark, Luke, and John.**

**Hopefully this book is a teaching aid, particularly to Sunday School teachers who are in a hurry.**

**The Gosfull is not intended as a scholarly work and the use of the technique of merging the gospels and changing the organizational structure is to facilitate reading and reference rather than for chronological accuracy.**

**The basic point of departure for this book is the King James version of the Bible.**



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## Section I

### In the Beginning

In the beginning was the Word, and the Word was with God, and the Word was God. The Word and God are identical terms. When the Word became flesh and dwelt among humankind we referred to the Word as Jesus Christ. When the Word became flesh we beheld the glory of him, the only begotten of the Father, full of grace and truth.

The life of the Word became the light for people. The light showed itself in a dark world, the dark world could not fully understand it.

In preparation for the arrival on earth of the Word, the Lord prepared a man named John who was the announcer of the Light. John was not the Light, but was sent as a witness to the fact of the presence of the Light. The Word, Jesus the Savior, was the Light from God, come into the world. Even though the world was made by him, the people could not understand this.

The earthly reception of the Word was not good, but as many as did receive Christ, to them He gave the power to become children of God.

Now the earthly lineage of Christ as the Word that became flesh, began with Abraham and went through Jesse, King David, Ruth<sup>1</sup> and Boaz, and was finally culminated in Mary and Joseph.

About the time that Elizabeth was six months pregnant the Lord sent Gabriel on another trip,<sup>2</sup> this time to a town in Galilee called Nazareth to call on a young lady named Mary, a virgin, who was engaged to marry a young man named Joseph, who was a descendant of King David.

The angel appeared unto Mary and said, "Happy day to you. You are indeed highly favored, blessed are you above women, for the Lord is with you."

Mary was a bit upset, for she did not understand what this saying meant.

The angel then said to her, "Calm down, Mary, for you have found favor with God. You shall conceive and bear a son and his name shall be called Jesus.

"Your son shall be great, he will be called the son of the highest, he will be given the throne of David, he shall not only reign over the house of Judah, but his kingdom shall be forever, it will have no end."

Then Mary said, "How can this be? I am a virgin."

The angel said unto her, "The Holy Ghost shall come upon you and the power of God shall flow through you and so your child shall be a holy child, and the Son of God.

"Incidentally, your cousin Elizabeth, even in her so-called old

1 Ruth was a Moabite, not a Jew; so the lineage of Christ was not 100% Jewish. Interesting, though in my opinion, of no consequence.

2 Gabriel had previously visited Elizabeth.

age, is six months pregnant, even though she has been thought to be barren. You need to know that nothing is impossible with God."

Then Mary said, "Consider me a servant of the Lord, and may it all happen just as you have said." Then Gabriel departed.

Mary couldn't wait to go into the hill country in Judah to visit Elizabeth. Upon Mary's arrival in the house of Zacharias, Mary greeted Elizabeth with a kiss and at this moment the baby in the womb of Elizabeth moved and Elizabeth felt full of the spirit of God.

Elizabeth then spoke forth in a loud voice and said, "Mary, blessed are you among women and blessed is the fruit of your womb. How marvelous it is that the mother of my Lord should come to see me. I know this is true, for the minute that you saluted me with a kiss the baby in my womb leaped for joy. Blessed are you for believing, for the performance of the things that you were told shall surely happen."

Mary then said, "My soul surely glorifies the Lord and my spirit rejoices in God my Savior. I am humbled that God has regarded the low estate of his handmaiden; for it has been revealed to me that in the future all generations shall call me blessed. The Lord who is mighty has done great things through me, and holy is the name of the Lord. The Lord shows mercy on those that stand in awe of God from generation to generation. The power of the Lord is great and God rips apart the conceit of the proud, the Almighty dethrones many who have exalted themselves, and God exalts many of low degree.

"The same Lord fills full hungry hearts and does away with the selfish who seek riches for themselves. God extends mercy to those who worship the Lord, and they receive the word of God even as Abraham did and even as all the descendants of the faithful will be able to do."

Mary stayed with Elizabeth about three months before returning to Nazareth.

Upon Mary's return to Nazareth it was obvious that she was pregnant and Joseph was embarrassed to be engaged to a girl who was pregnant and not pregnant by him.

Joseph loved Mary and he first thought of sending her away for a year, but even while Joseph was pondering the problem, an angel of the Lord appeared to Joseph in a dream<sup>1</sup> and said to him, "Do not hesitate to marry Mary. Mary is miraculously pregnant through the power of the Spirit of God and she shall have a son and you shall name him Jesus, for he shall save his people from sin and death.

"All of this has been arranged in order that the prophecy of the Lord might be fulfilled which said, "A virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which means 'God with us.'"

Joseph awoke from his sleep, and did as the angel had instructed him, and claimed Mary as his wife, though he did not sleep with her until after the birth of Jesus.

1 It is a wonder he didn't fall flat on his face or at least yell for Ann Landers.

**"The oath which the Lord swore to Abraham, promising to eventually free us from our enemies so that we may worship God without fear in holiness and righteousness all the days of our life is being fulfilled.**

**"This child shall be called the prophet of the Most High, he shall go with the blessing of God to prepare the way, to give knowledge of salvation to the people, to explain the remission of sins through the tender mercy of our Lord.**

**"He will offer light to them that sit in the darkness, or in the shadow of death, he will guide our feet in the direction of peace."**

**And the child John grew and became strong in spirit, and lived in the desert and the outdoors until his time came to minister to Israel.**

**A decree went forth from Caesar Augustus that all the world would be taxed.<sup>1</sup> This was the first tax imposed in Syria since Cyrenius had become governor.**

**Everyone went to his or her own city of registry and so Joseph left Galilee, his present residence being Nazareth, and went to Bethlehem, in Judea, the city of David and there he was to pay his tax and tax on his wife Mary, who was at the time very pregnant.**

**And so it was that while they were in Bethlehem the days were accomplished that Mary should deliver and so she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger because there were no rooms available in the inn.**

**And there were in the same area shepherds, sitting around in the fields, keeping watch over their sheep during the night, and lo, the angel of the Lord came upon them, and the glory of the Lord shown around them, and the shepherds were afraid.**

**The angel then said to them, "Calm down, for I bring you good news of great joy to all people everywhere, for unto you is born this day in the city of David a saviour, who is Christ the Lord.**

**"This shall be a sign to you, you will find the babe wrapped in swaddling clothes and lying in a manger."**

**At that very moment there was with the angel a multitude of the heavenly host praising God and singing "Glory to God in the highest and on earth peace, good will toward all persons."**

**As soon as the angels departed the shepherds almost in unison said, "Let's go. Let's go all the way to Bethlehem and see this thing which has come to pass which the Lord has made known to us."**

**The shepherds made haste and found Mary and Joseph, and the babe lying in a manger.**

**The shepherds were tremendously impressed and told their story everywhere and people began to wonder about the account. Mary made a note of all these things and meditated upon them with her whole heart.**

**In the meantime the shepherds returned to their sheep, glorifying and praising God for all the things that they had heard and seen,**

**1 Any politician's dream put into action.**

repeating exactly what the angel had said.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king there came wise men from the east to Jerusalem asking around town saying, "Where is he that is born to be King of the Jews for we have seen his star in the east? We have come to worship him."

These words greatly troubled Herod<sup>1</sup> and he called a meeting of his advisory council and he told them to find out what was going on and where the child was. The council told Herod that the prophets said the child would be born in Bethlehem of Judea, quoting the prophet as saying, "Thou Bethlehem, in the land of Judea, are not the least among the provinces of Judea, for out of thee shall come a governor who shall rule my people Israel."

Herod then interviewed the wise men and asked them all manner of nosey questions about the star and the prophecy. Herod then instructed the wise men to go to Bethlehem and find the child and then return to Herod with all the inside poop as to the child's whereabouts so that Herod could worship him.

After listening to the king, the wise men left the king and the star which they had seen in the east went before them until it stood over the place where the child was. The wise men were delighted to see the star and to follow it to where the child lay.

When they came into the house<sup>2</sup> and saw Mary, the mother, and the child they bowed down and worshiped him, and presented gifts in the form of gold and frankincense and myrrh.

Having been warned by God in a dream, however, they did not return to Herod and spill the beans but returned to their home country by another route.

After they had departed an angel appeared to Joseph in a dream and told him to take Mary and the child and immediately depart to Egypt and remain there until the Lord sent word to return, for the angel told Joseph that he should flee at full speed into Egypt for fear that Herod would find the child and kill him.

Now when Herod realized that the wise men fooled him he was greatly angered and ordered all the male children under two years of age in the area of Bethlehem to be killed. This also fulfilled a prophecy by Jeremiah which said, "In Ramah there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and she could not be comforted so great was the loss of life."

The family stayed there until Herod died and thus the word of the prophet was fulfilled which said, "Out of Egypt have I called my son."

After the death of Herod, an angel again appeared to Joseph and told him that he could return to Israel for those who sought the death

1 Herod was basically insecure anyway, like most politicians.

2 By this time the local church finally had invited the parents of Jesus to stay with them.

of the child were themselves dead.

Joseph was still a little skittish, though, as he had heard that Herod's son was now king and again warned of God, Joseph went into Galilee and avoided the land of Judah. Joseph decided on making a home in Nazareth, which fulfilled another prophecy which said, "He shall be a Nazarene."

Now the child Jesus had been circumcised on the eighth day and officially named Jesus as instructed by the angel of God.

As soon as Mary had fulfilled her days of purification in accordance with the laws of Moses the parents brought Jesus to Jerusalem to present him to the Lord. This also was in fulfillment of the law that "every male that openeth the womb shall be called holy to the Lord."

It was also prescribed that at this time a sacrifice or birth fee be paid the church, the fee normally being two doves or pigeons.

And it so happened that living in Jerusalem at this time was an old character by the name of Simeon, who was a just and devout man, one who prayed for the salvation of Israel. About this time the Holy Ghost came upon him and it was revealed to him that he would not die until he had seen the Lord's Christ, the long awaited Savior.

Moved by the Spirit, Simeon came to the temple at the same time that Joseph and Mary brought Jesus, to do for him after the custom of the law.

Simeon took the baby Jesus in his arms, he blessed God and said, "Lord, now let me die in peace, according to your promise, for I have seen the salvation which you have prepared for all people, a light for the gentiles as well as for the glory of Israel."

Mary and Joseph were astounded at what they heard. Simeon then blessed them also and said specifically to Mary, "This child is to be responsible for the falling and the rising of many in Israel, also he is to be a sign, against which many shall speak, and the hearts of many shall be opened even as my own heart is opened as if by a sword."

There was also in the temple at this time a prophetess named Anna, a very elderly lady, whose husband had died seven years after their marriage, and she had been a widow for over 60 years. Anna never left the temple, but served God day and night with fasting and prayer.<sup>1</sup>

Anna arrived on the scene about this time also and upon seeing Jesus she gave thanks to the Lord and told all present that here was the redemption of Israel.

After everything had been done decently and in order, the parents returned with Jesus to Nazareth where the child grew in spirit, filled with wisdom and the grace of the Lord was upon him.

Now every year at the time of the feast of the Passover the parents of Jesus went to Jerusalem. On one occasion, when Jesus was

1 This custom has been replaced with soap operas.

twelve, Jesus stayed behind in Jerusalem. Since the men and the women traveled in segregated groups, each parent thought that Jesus was with the other one.<sup>1</sup>

At the end of the day when Mary and Joseph met for the evening meal there was no Jesus.<sup>2</sup> Mary and Joseph returned to Jerusalem as quickly as they could. The couple looked everywhere they could think of as possibilities: the playground, the Dairy Queen, two Pizza Huts, and the Zoo.

The parents searched for three days and finally as a last resort went to the temple, and there they found Jesus lecturing to the learned doctors, both hearing them and asking good questions. Everyone that heard the twelve-year old were astonished at his understanding and his answers.

Mary and Joseph were flabbergasted to find Jesus in such company and Mary immediately began to scold Jesus, saying, "Your father and I have been frantic trying to find you."

Jesus replied, "Why were you looking for me? Didn't you know that I had to begin pursuing my Heavenly Father's business?"

Mary and Joseph did not understand this statement at all.<sup>3</sup>

Jesus, however, returned to Nazareth with his parents and once again became a dutiful son. Mary, however, stored in her mind and heart the incident and the words concerning Jesus in the temple at Jerusalem.

Jesus, in the meantime, continued to grow in wisdom, and in stature, and in favor both with God and man.

Then was Jesus led of the Spirit into the wilderness to be tempted of the devil.

When he had fasted forty days and forty nights he became hungry.

The idea then was presented to Him in this manner, "If thou be the Son of God, command that these stones be made bread."

Jesus replied, "It is written 'man cannot live by bread alone but by every word that proceedeth out of the mouth of God.'"

Then the devil taketh Him up into the Holy City and put Him on the pinnacle of the Temple and the devil said unto Him, "Cast thyself down, and if thou art the Son of God the Lord shall give his angels charge over thee and in their hands they shall bear thee up lest thou dash thy foot against a stone."

Jesus said unto him, "It is written also 'Thou shall not tempt the Lord thy God.'"

Again the devil taketh Him up unto an exceedingly high mountain and sheweth him all the kingdoms of the world and the glory of them and he saith to Him, "All these things will I give you if you will fall down and worship me."

1 Poor communication perhaps, but not parental neglect.

2 A good time for parent panic.

3 12-year olds still baffle parents.



Then said Jesus, "Get gone, Satan, for it is written "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The devil then left and the angels of the Lord came and ministered unto Jesus.

Now when Jesus had heard that John had been cast into prison he left Nazareth and went to Capernaum which is on the sea of Galilee that it might be fulfilled what was written by Isaiah the prophet who had said, "The land of Zabulon by the sea, beyond Jordan, the Galilee of the Gentiles, the people there sat in darkness and they saw a great light and to those who sat in the region and shadow of death light is sprung up."

And Jesus began preaching in Galilee the gospel of the kingdom of God saying, "The kingdom of God is at hand, repent and believe the gospel."

Now when John who was in prison heard of the works of Christ he sent two of his disciples to Jesus to ask Christ, "Art thou the savior or do we look for another?"<sup>1</sup>

The two disciples came to Jesus and told him of John's worry. Jesus answered them and said, "Go and testify to John about the things you hear and see, such as the blind receiving their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor and disadvantaged have the gospel preached to them.

"Blessed is he that does not doubt me."

As the two disciples departed Jesus began to talk to the multitude about John saying, "What did you expect when you went out to hear and see John? A reed shaken in the wind? A man clothed in soft raiment? A three piece suit group live in houses fit for a king.

"What went you out to see? A prophet? Yea, and I say unto you, more than a prophet for this is he of whom it is written 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.'

"Verily I say unto you, that of men born of women, there is none risen greater than John the Baptist, yet whoever is least and already in the kingdom of God is greater than he."

"From the days of John, even now, and on down the years heaven itself shall witness the violence of people just as all the prophets and the law proclaimed."

"If you will listen, this is Elijah, which was scheduled to come. He that hath ears to hear, let him hear."

"But how can I describe modern times? It is like children playing and chatting around the market place,<sup>2</sup> calling out 'we have piped to you and you would not dance, we have cried and you paid no attention.'"

<sup>1</sup> John really wondered if Christ was going to take over and get John out of prison.

<sup>2</sup> There were no child care centers or Mother's Day Out.

**"John came neither eating nor drinking" and they said, "He hath a devil."**

**"The Son of Man came eating and drinking" and they said, "Behold a glutton, a winebibber, a friend of publicans and sinners."**

**"Wisdom is found among children."**

**As Jesus was walking beside the sea of Galilee he saw two brothers, Simon, called Peter, and Andrew his brother, and they were casting a net into the sea for they were considered fisherman.**

**Jesus spoke to them and said, "If you will follow me I will make you fishers of men."**

**Immediately the two of them dropped their nets and followed Jesus.<sup>1</sup>**

**As Jesus proceeded around the sea of Galilee he found two other brothers, James and John, and they were fishing from their fathers Zebedee's boat and he called to them to come and follow him. At once James and John left their father and followed Jesus.**

**And Jesus went about all of the sea around Galilee teaching in the synagogues and preaching the gospel of the kingdom, healing all types of diseases. Naturally, the fame of Jesus began to spread throughout all Syria, and people with all kinds of illnesses of the mind as well as the body began to seek Jesus and ask for healing. Jesus healed many of them, some coming from Jerusalem, Decopolis, and areas of Judea.**

**Now Jesus, when Andrew got around to introducing his brother Simon to Jesus, spoke and said, "Thou art Simon, son of Jona thou shalt be called Cephas, which means stone."**

**The day after Jesus had called James and John, Jesus spotted Phillip in the little town of Bethsaida, the home town of Peter and Andrew.**

**Phillip then told his friend Nathaniel, "We have found Him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph."**

**Nathaniel said, "Can any good thing come out of Nazareth?"**

**Phillip said, "Come see for yourself."**

**As Nathaniel approached Jesus, Jesus spoke to him and said, "Behold an Israelite in whom there is no guile."<sup>2</sup>**

**Nathaniel said to Jesus, "How did you know me?"**

**Jesus replied, "I knew you before Phillip brought you here. I saw you goofing off under that fig tree."**

**Nathaniel said, "Surely you are the Son of God, and the King of the Jews."**

**Jesus answered him and said, "Just because I was able to see you under the fig tree?" Man, you will see wonders much greater than that. Verily I say unto you, hereafter you will see the heavens open and the angels of the Lord ascending and descending upon the Son of Man.**

**1 Book of John has Andrew bringing Peter to Christ.**

**2 Nathaniel lived by the book. He'd make a good CPA or tax lawyer today.**

## SECTION II

### John the Baptist

The angel Gabriel appeared to Zacharias, a priest of the Lord, and told him that Elizabeth would have a son to be named John. Zacharias at the time was behind the curtain at the temple and had not come forward to face the congregation and begin the service.

"John shall also have a great influence on the people of Israel and turn many to the Lord their God." said the angel.

"He shall also have the spirit and power of an Elias, and he will influence families toward relations, he will influence those indifferent to the authority of the just and wise, and he will begin to make the people ready for the appearance of the Lord."

Zacharias then said to the angel, "What proof do you have of this? I'm getting a bit old and so is my wife."

Then the angel said, "I am Gabriel. I have come straight from the Lord who sent me here to tell you of these glad tidings.

"So you'll know I'm for real, you will be dumb and unable to speak until John is born, because you didn't believe me and were skeptical of the power of God."

Now the congregation began to wonder why the preacher was so long behind the curtain.<sup>1</sup>

When Zacharias finally came out from behind the curtain he could not speak and could not explain to the congregation. The people realized that something had happened and Zacharias tried to explain by sign language.

The wife Elizabeth became pregnant and she was embarrassed by her pregnancy and hid herself for over five months.

Soon Elizabeth's time came and she delivered a son. Now her neighbors and family rejoiced in the blessed event on the eighth day the time came to circumcise the child and to name the child. At first they named the boy Zacharias after his father, but Elizabeth said, "No, the child shall be named John."

A cousin said, "There isn't a John in the family."

Several in the group then made signs to Zacharias as to his wishes. Zacharias asked for a writing pad and wrote "His name is John". Everyone was amazed, and immediately the tongue of Zacharias was loosed and he spoke and said, "Praise the Lord."

Everyone present was awe-struck by all the circumstances and many rumors began to spread through all the hill country to Judah. People were asking, "What manner of child is this to be, for surely the hand of the Lord is involved in all of this?"

The next Sunday Zacharias, being filled with the Holy Spirit, prophesied to the congregation and said, "Blessed be the Lord God of

<sup>1</sup> They could hardly wait to start a rumor.

**"The Lord is raising up a source of salvation for all of us through the house of David, just exactly as the prophets of old have said. We shall be saved from our enemies and from those that hate us.**

**Now in the fifteenth year of the reign of Tiberius Caesar the word of God came unto John in the wilderness and so John began preaching in all of the area around Jordan, primarily preaching the baptism of repentance and the remission of sins.**

**Just as it was written in the Book of Isaiah the prophet, "the voice of one crying in the wilderness, prepare ye the way of the Lord and make His paths straight.**

**"Every valley shall be filled and every mountain and hill shall be brought low and the crooked shall be made straight and the rough ways shall be made smooth, and all flesh shall see the salvation of God."**

**Then one day John said to the multitude that came forth to be baptized, "O generation of vipers, who hath warned you to flee before the wrath to come?"<sup>1</sup>**

**"Bring forth fruits worthy of repentance and don't pull that old line of "we have Abraham for our father" for I say unto you that God is able to make these stones raise up children unto Abraham."<sup>2</sup>**

**"Now I also tell you that the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire."**

**The people then asked, "What shall we do?"**

**John said, "He that has two coats let him give one to a person who has none, and do the same in the sharing of food."**

**Then there came some publicans to be baptized and they said to John, "What about us, what shall we do?"**

**John replied, "Exactly no more than you are supposed to do. Don't overcharge."**

**To the soldiers John said, "Do violence to no person, neither accuse any person falsely, and be content with your wages."<sup>3</sup>**

**Many of the people who came to hear John were so impressed with his confidence and faith that some began to wonder if maybe John was the long awaited Messiah.**

**John, however, said to them, "I, indeed, baptize you with water, but one mightier than I cometh whose very shoes I am not worthy to tie, and He shall baptize you with the Holy Spirit and with fire. The fan is in His hand and He will thoroughly sweep the floor and gather the wheat into his barn, but the chaff He will burn with unquenchable fire."**

**John bore even further witness of Christ saying, "He that comes after me is to be preferred before me, for He was before me, and of His fullness have we all received and grace for grace.**

**1 John had never read "How to Win Friends and Influence People."**

**2 Sure enough, God has raised up some stone heads.**

**3 Sorry, John, but this isn't possible.**

**"For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, but the only begotten son of the Father, and the Father hath declared Him."**

**Many asked John saying, "Who are you? Are you the Christ?" John said again, "No."**

**"Are you Elijah, or one of the prophets of old?"**

**John said, "No. I am simply the voice of one crying in the wilderness."**

**"If you are not the Christ or Isaiah, why are baptizing people?"**

**"Again I say to you," said John, "I baptize with water, but there is one among you whom ye do not as yet know, and He will baptize you with the Spirit."**

**Then Jesus came from Galilee to the Jordan and sought John, to be baptized of him, but John said, "I need to be baptized by you, why do you come to me?"**

**"This must be to fulfill the complete righteousness of God."**

**So John baptized Jesus.**

**Jesus, after He was baptized, went up straightway out of the water and the heavens were opened, and the Spirit of the Lord like a dove descended upon Him and a voice from Heaven said, "This is my beloved Son in whom I am well pleased."**

**Now John declared on first seeing Jesus approach, "Behold the Lamb of God who taketh away the sin of the world."**

**Now John bore record saying, "I saw the Spirit descending like a dove and resting and remaining on Him, and I knew that this was He that baptized with the Holy Ghost and I saw and bore record that this was the Son of God."**

**Now John the Baptist was still alive at this time and a discussion arose among some to the disciples and some of the Jews regarding the matter of purification.**

**As a result a group of them came to John the Baptist and said, "A lot of persons are being baptized by the disciples of the person you baptized in the Jordan. Is this proper?"**

**"A person can receive nothing," said John, "except it be given him from heaven. Pay attention to what I say.**

**"I am not the Christ, but I am sent out before him.**

**"The bridegroom is the one with the bride, while the friend of the bridegroom merely stands and rejoices in the voice of the bridegroom; so my joy is fulfilled in hearing of Christ.**

**"He must increase, but I must decrease. He that comes from above is above all, while he that is of the earth is earthly, and so speaks of the earth, but he that comes from heaven is above all."**

**"What he has seen and heard, of this he testifies, but no human on earth has received this."**

**Any person who accepts the testimony of Christ is a believer and is sealed by God."**

**"The chosen one whom God hath sent speaks the words of God, for God has not limited the amount of spirit given to the Son, for the Father loves the Son and has given all things into his hands."**

**"He that believes on the Son has everlasting life and he that believeth not on the son shall not see life, but shall abide in the wrath of God."**

Now the imprisonment of John occurred when Herod was the Tetrarch. Herod had heard of the fame of John and Herod believed that John was some prophet who had risen from the dead and he put John in prison for denouncing Herodas,<sup>1</sup> his brother Phillip's wife, with whom Herod was having an affair. Since John was thought to be a prophet Herod was afraid to have him executed.

There was a festive occasion, however, honoring Herod on his birthday and a daughter of Herodias danced as part of the entertainment and the dance pleased Herod so that he offered the girl anything she wished.

The girl, being instructed by her mother,<sup>2</sup> asked for the head of John the Baptist.

Herod did not approve of this, but since he had promised he arranged for the head of John the Baptist to be brought and given to the dancer.<sup>3</sup> The girl took the head to Herodias.

Now the disciples of John came and took the body and then told Jesus about it later.

About this time King Herod heard of the teachings of Jesus and that Jesus was making a big impression. Herod decided that Jesus was John the Baptist risen from the dead.

Herod said, "I know it is John, whom I beheaded. He has risen from the dead."

When the disciples learned of this, they went and secured the body of John and gave him a proper burial.

The disciples returned from their trips and told Jesus all these things.

1 This is how John, against his will, ended up in grand opera.

2 Who also happened to be her agent.

3 This was a figure of speech meaning "top fee".

## Section III

### Miracles

There was a marriage in Cana in Galilee and the mother of Jesus attended and Jesus and his disciples were also invited. During the reception there developed a shortage of wine<sup>1</sup> and the hostess asked the mother of Jesus what to do.

Jesus' mother came to him and said, "They are fresh out of wine."

"That is none of my business," said Jesus, "for my time has not yet come."

Then the mother of Jesus said to one of the servants, "Whatever Jesus tells you to do, you do it."

Now there were six stone water pots, as was the proper custom among the Jews, and Jesus turned to the servants and said, "Fill the water pots with water," The servants then filled each water pot to the brim.

Then Jesus said, "Take a glass full from one of the water pots and take it to the host to taste it." The servants did as they were told.

The host tasted the contents of the glass and knew at once that it was excellent wine. The host had no idea from whence came the wine, although the servants knew. The host then called the bridegroom over and said, "You were responsible for getting the wine. It is customary to serve the best wine first and hold back the inferior wine until last, when half the people aren't able to tell the difference. How is it that you have held back this good wine for the last?"

This was the first miracle of Jesus and was the first incident in the life of miracles and it was the beginning of the disciples' belief in Jesus as the Lord of Life.

Following this Jesus went into Capernium and on the first Sunday that he was there he taught in the synagogue. The people were amazed both at his doctrine and at the authority with which he spoke.

In the synagogue that day was a man who had mental problems so that he interrupted the service, calling out in a loud voice saying, "Let the people like me alone, we are not worthy to have anything to do with you, Jesus of Nazareth. Are you come to destroy us? I know who you are. You are the holy one of God."

Jesus spoke to the man and said, "Be at peace, and I command the torment to leave you."

The man suffered as evil came out of him, and he hurt no longer.

Everyone was amazed and whispered among themselves saying "What a word Jesus speaks, for with authority and power he commanded the unclean spirits and they came out."

The fame of Jesus began to spread.

On one Sabbath after leaving the synagogue near Capernium he

<sup>1</sup> Traditional problem.

went to the house of Peter's mother-in-law. Upon arriving, accompanied by Peter, Andrew, James and John, Jesus found the mother-in-law with a high fever.

Jesus came to her, took her by the hand, and lifted her to her feet, and the fever left her. She immediately headed to the kitchen to prepare food for a bunch of hungry churchmen.

By evening, word of this miracle was spread throughout the area and many people were brought to Jesus with diseases and mental problems. Jesus healed those that came and cast out the devils for many, ordering them not to tell that they recognized him as the Son of God.

Jesus healed many others of their infirmities while he was staying in Peter's house, thereby fulfilling the prophecy saying "he took away our infirmities and our sicknesses."

When Jesus entered Capernium, he was told that the local centurion had a servant who was sick and that the Centurion was in high hopes that Jesus would come and heal him.

The friends of the Centurion explained to Jesus that the centurion was a good man, and that he was widely respected in the community, having even built for the Jews a Synagogue.

As Jesus drew near to the home of the Centurion friends of the Centurion told Jesus that the Centurion felt that his own home was not worthy of the presence of Jesus, and that even the Centurion was felt unworthy as a pagan to be in the presence of the Master.

The Centurion sent a message saying, "I also am a man of authority, having under me a troop of soldiers and I say to one 'go' and he goeth, and to another 'come' and he cometh, and to my servant 'do this' and he doeth it."

When Jesus heard these things, he marveled and he turned to those around him and said, "So great faith have I not seen in all Israel, at this moment the servant is healed."

Those returning to the house found the servant healed.

The day following the healing of the Centurion's servant, Jesus entered into a city called Laish and there were many people with him.

As Jesus came near the gate of the city, he met a funeral procession for there was a dead man being carried out, the only son of a widow, and there were many people joining in her sorrow.

When the Lord saw her he said, "Weep not." Then Jesus came and touched the bier and the pallbearers stood still.

Jesus then said to the young man, "I say unto thee, arise."

He then that was dead sat up and began to speak and Jesus turned him over unto his mother.

This caused a great fear on all and they glorified God saying "A great prophet has risen among us, and God has visited his people."

Now the account of this spread throughout Judea, and all the region round about.

When Jesus was in the country of the Gadarenes, there came a man with an unclean spirit<sup>1</sup> who lived in a cemetery. The man was

<sup>1</sup> Nutty as a fruitcake.



exceedingly strong and previous attempts to chain him had been unsuccessful. The man was untamed, and went about among the tombs at night crying and cutting himself with stones.

When the man saw Jesus afar off, he ran to him and worshipped him, crying forth in a loud voice, "What have I to do with thee Jesus, Thou Son of the Most High God? I beg you not to torment me," for Jesus had ordered the unclean spirit to depart. Jesus said, "What is your name?"

"My name is Legion, for we are many, and please don't disperse all of these spirits into the mountains and the hills," said the man.

Now there was nearby a great herd of hogs and the malevolent spirits begged Jesus to send them to the pigs.

Jesus then gave the spirits permission to enter the swine and the spirits immediately went into the herd of swine, and the swine, about 2,000 in number, ran recklessly down a steep slope into the sea and were drowned.

Now the men who were keeping the pigs ran into town and told everyone what had happened, and many people came out to see what had happened.<sup>1</sup>

When the people arrived, they found Jesus talking to the previously violent man and the man was now clothed and in his right mind, and the people were afraid.

The eye-witnesses told all about the healing and the disappearance of the swine. As a consequence, the area people asked Jesus to leave, and so Jesus headed toward the ship in which he had arrived. The cured man asked that he might follow Jesus.

Jesus, however, said to him, "Go home, greet your former friends, and tell them what happened and how the Lord had compassion on you."

The man did as he was told and spent much time telling of the power and compassion of the Lord.

On another occasion, one of the rulers of the synagogue, a man named Jairus, came to Jesus and, getting down on his knees, begged Jesus to come and heal his daughter who he said was about to die.

Jesus went with the man and quite a crowd of people followed.

Now a certain woman who had a blood issue problem, and who had spent all of her earnings on doctor bills without getting any help, decided that if she could so much as touch Jesus she would be healed.

Consequently, in the press of the throng, she touched the hem of Jesus robe and she was immediately cured.

Jesus knew immediately that the power had left him and so he turned about and asked, "Who touched my clothes?"

His disciples said, "Who knows?" With everybody pressing around you, what do you mean who touched you?"

Jesus continued to look around the crowd to locate the person that had touched him.

The woman, fearing and trembling, knowing that she had been

<sup>1</sup> Including the State Farm agent who had insured the pigs.

healed, came and fell down before Jesus and told him what she had done.

Jesus said to her, "Lady, your faith hath made thee whole. Go in peace, for you are cured."

While Jesus was still talking to the woman, there came servants from the house of Jairus the ruler who said, "Sir, your daughter is dead. There is no need to trouble the master any further."

As soon as Jesus heard this he said, "Be not afraid, only believe."

Jesus then told the crowd to stay away and he took Peter and James and John and went to the house of the ruler where there was much weeping and grief.

Jesus, upon arrival, said to the members of the household, "Why all the tumult? The girl is only asleep."

The people laughed Jesus to scorn; so he ordered then all out of the house except the father and the mother who went with him along with Peter, James and John.

Jesus then took the damsel by the hand and said to her "Damsel, I say unto thee, arise."

Immediately the girl got to her feet and walked, for she was twelve years old. Everyone was overcome with astonishment, but Jesus charged them not to talk of what had happened and he said that they should give her something to eat.<sup>1</sup>

As Jesus departed and was going down the street two blind men called out to him saying, "Thou son of David, have mercy upon us."

As Jesus entered a house they followed him and Jesus said to them, "Do you believe that I am able to restore your sight?"

In unison they said, "Yes, Lord."

Then Jesus touched their eyes and said, "In accordance with your faith, you may be healed."

At once their eyes were opened and Jesus asked them not to go blabbing about what happened, but after they departed they told everyone everywhere.

A dumb man was brought to Jesus, a man possessed with a devil. Jesus cast out the devil and the dumb man began to speak and the multitudes marveled at the power of Jesus.

The Pharisees then began to pass the word that Jesus cast out devils because he was the prince of devils.

Jesus continued going about and teaching in the synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people.

Jesus went to the synagogue and there encountered a man with a withered hand. Some of the hot-shot church people, testing Jesus, said to him, "Is it lawful to heal anyone on the Sabbath day?"

Jesus replied, "What about you? If you find one of your sheep fallen in a pit on the Sabbath day, don't you lift the sheep out? Just think how much more valuable a person is than a sheep. Therefore, I

<sup>1</sup> Under any condition the first thing you do with a 12 year old is give him or her something to eat.

**declare that it is lawful to do good on the Sabbath day."**

**Then Jesus said to the man, "Stick out your hand."**

**The man did as Jesus said and at once his hand was healed and was as good as his other hand.**

**This action put the Pharisees into a tizzy, and so they began to have a series of coffee breaks plotting as to a method of eliminating Jesus.**

**Because of this Jesus withdrew himself and as the multitudes followed him he continued to heal the sick and charged each of them not to tell about the miracles in order that the prophecy of Isaiah might be fulfilled which prophecy had said, "Behold my servant, whom I have chosen my beloved, in whom I am well pleased, I will put my spirit upon him and he shall even show understanding to the Gentiles, he shall not strive, nor cry, neither shall any hear his voice booming out in the street. he shall not even break off a bruised reed, nor shall he quench smoking flax, until he shall transfer his judgement into victory. The Gentiles shall trust in his name."**

**Some of the people then brought to Jesus a man who was blind and dumb, whom the people thought was possessed of a devil, and Jesus healed him, and the man departed being able to both speak and see.**

**The people were amazed and said surely this man must be a descendant of David to be able to do such wonders, but the Pharisees began to pass the word that Jesus was one of the Devil's henchmen, seeing that he could cast out devils.**

**Now Jesus knew their reasoning and so he said to them, "Every kingdom divided against itself is brought to destruction, and every city or house that is divided against itself shall fall; so if Satan cast out Satan he is divided against himself, how then can Satan's kingdom last?**

**If I cast out devils by the power of Satan, by whom do you cast them out? Even children can understand this logic. If, however, I cast out devils by the spirit of God, then you ought to realize that the kingdom of God has come very close to you.**

**"For instance, how can one enter a strong man's house and mess up his place unless he first ties up the strong man? Remember this, he that is not with me is against me and whoever gathereth not with me just scatters his life in the wind.**

**"Consequently, I tell you that any sin or even blasphemy shall be forgiven unto men, but blasphemy against the spirit of God shall not be forgiven. Whoever complains about me shall be forgiven, but whoever bucks the will of God shall not be forgiven, either in this world or in the next.**

**"Either the tree is good and produces good fruit or the tree is corrupt and produces rotten fruit. The simple test of a tree is its fruit.**

**"O you generation of snakes, how can you being evil speak good things? For the heart is connected to the mouth. A good man out of the good treasure of a good heart brings out good things and an evil man**

brings out evil things.”

“I warn you that every idle or careless word you speak will be brought forth in the day of judgement, for by your words you shall be justified and by your words you shall be condemned.”

Then some of the scribes and Pharisees said to Jesus, “You sound pretty sharp, but we want to see some magic.”

Jesus said, “An evil and adulterous generation is always calling for magic, but there shall be no magic except that magic similar to the magic of Jonah, and behold there is one greater than Jonah.

“The Queen of Sheba shall be justified in criticizing this generation for she came a long, long way to hear the wisdom of Solomon, and behold one greater than Solomon is here.

“The negative attitude will not work. Just getting rid of an unclean spirit or a poor attitude is not enough, for the void is apt to be filled with worse spirits so that the last state of the man is worse than the first; so it shall be with this generation if helpful, positive thoughts are not applied.”

While Jesus was saying all of this his mother and a brother or two had appeared. One of the people near Jesus told him this and that they wanted to see him.

Jesus then said, “Who is my mother? Who are my brothers?”

Then Jesus stretched forth his hand toward his disciples and said to them, “You are my mother and my brothers, and whoever else that does the will of my father, the same is my mother, my sister, and my brother.”

Jesus then suggested that the disciples go with him into a desert place, going privately by ship, for Jesus and the disciples had been so busy with people coming and going that they needed a break.

The people, however, saw them departing and guessed where they were going. Some ran on foot, taking short cuts, others came from nearby villages.

When Jesus arrived and saw some four or five thousand people waiting for him, he was moved with compassion, for they seemed as sheep without a shepherd, and he began to teach them many things.

As the day wore along some of the disciples came to Jesus and said, “The people are hungry and this is a desert place.”

Jesus said to them, “Feed them.”

“We don’t have the money,” said one of the disciples. “It would take around \$2,000 to at least half-way feed them.”

Jesus said, “Feed them.”

Then another disciple said, “Master, why not declare a lunch break and let everyone look out for themselves. The people can hurry to nearby towns and get bread and then come back.”

Jesus said, “Feed them.”

Then another disciple came to Jesus and said, “There is a young boy here with his lunch and he says that if you can use it, you can have his lunch. He has five loaves and two fishes.”

“Great,” said Jesus, “Organize the people into groups to make

passing the bread and fishes easier."

Then Jesus pronounced a blessing, looking to heaven, and he then broke the bread and divided the fish, and gave to his disciples, telling them to begin passing the food.

Everyone had plenty to eat, so much so that there were 12 baskets of scraps remaining.

Many persons who witnessed this said, "This is of a truth that prophet that should come into the world."

When Jesus saw at this point that they were talking of making him an earthly king, he departed into a mountain area.

Sometime after this Jesus asked his disciples to secure a boat and get him away from the multitudes in order that he might go into a quiet mountain area and pray. Jesus remained on the mountain in prayer while the disciples went back onto the Sea of Galilee in a boat.

The little ship was soon in trouble due to mounting seas and a contrary wind. During the fourth watch of the night, Jesus came to the ship walking on the water.

When the disciples saw Jesus walking on the sea they were terrified, thinking they were seeing a ghost, but Jesus spoke reassuringly to them saying, "Don't be afraid. It is I."

Peter then said, "If it is you, Lord, how about my doing it too? Tell me to come to you."

Jesus said, "Come."

Peter then started walking on the water toward Christ, but soon he realized what he was doing, he became afraid, and began to sink,<sup>1</sup> crying out to Jesus, "Save me, save me."

Immediately Jesus stretched forth his hand and caught him and said to him, "Oh thou of little faith, why did you doubt?"

When Jesus and Peter were both aboard, the wind ceased and the others in the ship came to Jesus and worshipped him saying, "Surely you are the Son of God."

Again after Jesus departed from the coasts of Tyre and Sidon, he came to the sea of Galilee near Decapolis.

They brought then to Jesus a person who was deaf and who also had a speech impediment.

Jesus took the fellow aside and put a finger in his ear and then after licking his own finger, he touched the man's tongue, and looking up to heaven, he said, "Be opened."

Immediately his ears were opened and the string of his tongue was loosed and the man began to speak plainly.

Jesus asked the people not to talk of this, but they talked about it all the more.

When Jesus had come down from the mountain near Capernium lots of people followed him.

One particular person who was a leper approached Jesus and worshipped him saying, "Lord I know you have the power, if you wish to do so, you can cleanse me."

<sup>1</sup> Peter, like most fisherman of that day, could not swim.

Jesus put forth his hand and touched the leper saying "I will that you be clean." Immediately the leprosy disappeared.

Jesus said to the man, "Please don't go telling everybody about this. All you need to do is go to the Board of Health and be declared clean and pay the cleansing fee required by the law of Moses."

When Jesus came into Capernium there approached him a Centurion who said, "Lord, my orderly is sick. I really can't get along without him. He is painfully sick with the palsy."<sup>1</sup>

Jesus said, "I will come and heal him."

The centurion answered and said, "I am not worthy to have a person of your calibre enter my house. If you will just speak the word my servant will be healed. You see, Master, I understand authority. I am accustomed to giving orders to soldiers and to servants. I realize that you have rule over everything."

So great faith," said Jesus, "have I not seen in all Israel. At this moment thy servant is well."

As the centurion started back to his house in great joy another servant met him on the way and told him that the sick servant was completely well.

Jesus then turned to those around him and said, "Many shall come from all quarters of the earth claiming religious affiliations with the likes of Abraham, Isaac, and Jacob, but some of them, because they are phonies, shall be cast into outer darkness and there shall be weeping and gnashing of teeth."

Because of this incident as well as the leper's telling everyone about his miracle, Jesus was besieged to the point of withdrawing into a desert area.

One day while Jesus was teaching in a private home, some men tried to bring a sick friend for healing. The man lay on a pallet as he could hardly move. When his friends were unable to get the man in the house they climbed on the roof, cut a hole in the roof and lowered the sick man into the presence of Jesus.<sup>2</sup>

When Jesus saw the faith and loving concern of these men he turned to the stricken person and said, "Your sins are forgiven you."

The professional churchmen present immediately began to question this saying, "Who does he think he is to forgive sin? Who can forgive sins except God?"

When Jesus perceived their mutterings and their thoughts he said, "Which is easier to say, 'Thy sins be forgiven thee' or 'take up thy bed and walk?'"

"Just so that you know that I, the Son of Man, have the power of God to forgive sins I say to you (turning to the sick man) arise, take up your makeshift bed and walk home."

Immediately the sick man came to his feet and went home

<sup>1</sup> Palsy was a term to describe a host of unidentified ailments such as the virus term of today.

<sup>2</sup> There are lawyers today who would arrange to sue these friends for one million dollars.

glorifying God.

All those present were amazed and glorified God for what they had seen.

It was following this that Jesus saw Levi (Matthew) and called him to be a disciple. Matthew followed Jesus and that evening had a big dinner in honor of the occasion.

All of this caused a nucleus of the professional churchmen to murmur against the disciples, accusing them of associating with unworthy people.

Jesus then said to the gripers, "Those persons who are well have no need for a physician, but only the sick need a physician. I have not come to call the righteous, but sinners to repentance."

"Why is it," some of them asked, "that the disciples of John are real strict, fasting, praying and being proper, while your disciples do as they please?"

"You can't take the joy and celebration away from a wedding as long as the bride and groom are present, but when the bride and groom are gone you can return to calmness. You'll have plenty of years to fast and pray after I've gone."

"Listen to this reasoning," continued Jesus, "You don't put a new, strong patch on a worn-out pair of pants or it will tear all the more nor do you put new wine in old bottles.<sup>1</sup> You put new wine in new bottles. Of course old wine is still better to drink."

From here they went to Genneseret and the people there passed the word throughout the area that Jesus was available and they brought many diseased to him, some who only touched the hem of his robe, and as many as received his touch, they were made whole.

When Jesus and a few disciples were in the ship and had set forth for the other side, a great storm arose and the waves were huge, but Jesus was asleep.

The disciples came to him and awoke him saying, "Lord, save us, or else we perish."

Jesus said to them, "Why are you so afraid, O you of little faith?"

Then Jesus stood up and ordered the wind to cease and a great calm came upon the lake.

The disciples were greatly astonished and began to inquire among themselves saying, "What manner of man is this that even the wind and waves obey?"

On another occasion as Jesus was walking around the city he saw a man who was blind from birth. His disciples, then asked Jesus what caused the blindness, was it due to the sin of the man or was it the sin of the parents?

Jesus said, "Neither this man nor his parents sinned, but this was set up by God that the power of God might be shown."

"As long as I am in the world," continued Jesus, "I am the light of the world."

1 Except for a few places in France and one in California.

When Jesus finished speaking he spat on the ground and made a patty of mud which he then placed on the man's eyes.

Jesus then said to the man, "Go wash in the pool of Siloam."

The man went as he was told and as soon as he washed his eyes his blindness left him.

The neighbors and others that knew the man were astonished. They had seen him as a blind beggar for many years.

Some people even doubted the man's identity, but he cleared this by insisting that he was the familiar blind man.

The neighbors then asked him, "How were your eyes opened?"

He answered and said, "A man that is called Jesus made some clay and put it on my eyes and told me to go and wash at the pool of Siloam, and I did as I was told and now I am no longer blind."

Then they said unto him, "Where is he?"

The man replied, "I don't know."

The people then brought the former blind man to the Pharisees, for the healing took place on the Sabbath day.

Once again the blind man was asked about the healing, this time by the Pharisees.

The blind man recounted his story of the clay and the anointing of his eyes followed by washing at the pool of Siloam.

One of the Pharisees then said, "This man is not of God because he doesn't observe the rules of the Sabbath."

Others, however, said, "How can a sinner perform such a miracle?" As a result there was division among the people.

Some then asked the blind man "What do you think of the man who helped you?"

The man said, "He is a prophet."

Some of the Jews were still quite skeptical about the blind man, thinking that he might be a fake, and so they sent for the young man's parents.

They asked the parents then, "Is this your son, and was he born blind? How is it that he can now see?"

The parents said, "We know that this is our son and that he was born blind, but by what means he now can see, or who healed him, we know nothing. Ask him, he is of age."

These words spoke the parents because they feared the Jews, for the Jews had already agreed that they would kick out of the church anyone who said that Jesus was the Christ.

For this reason the parents had said, "Ask him, he is of age."

The Jews then confronted the blind man again and said, "Give God the praise for we know that this man is a sinner."

The man replied, "Whether he be a sinner or no I know not; one thing I know, that whereas I was blind, now I see."

They questioned him further asking, "What did he do to you? How opened he thine eyes?"

The man replied, "I have already told you, didn't you listen? Why do you want to hear it again? Perhaps you want to be one of his disciples?"



**This irritated them and they said, "You are one of his disciples, but we are disciples of Moses. We know that God spoke to Moses, as for this fellow we know not from whence he is."**

**The man then replied, "What a marvelous thing, that you know not from whence he came, or who he is and yet he has opened my eyes. Now we all know that God doesn't listen to sinners, but if any man be a worshipper of God and doeth his will, him the Lord hears."**

**Since this world began, has it ever been heard that a man born blind has been healed? If this man were not of God, he could do nothing."**

**They answered him then saying, "You were born in sin and do you have the audacity to teach us?" Then they tossed him out of the church.**

**Jesus heard about this and so he looked up the man and asked him, "Do you believe on the Son of God?"**

**He answered and said, "Who is he, Lord, that I might believe on him?"**

**Then Jesus said, "For judgement I am come into this world that they which see not might see, and that they who think they can see be made blind."**

**Some of the Pharisees which were close by heard these words and said to Jesus, "Do you think we are blind?"**

**Jesus said to them, "If you were blind you would be sinless, but you claim to see, therefore your sin remaineth."**

**It came to pass as Jesus was enroute to Jerusalem that he passed through Samaria and Galilee and as he entered a certain village, there met him ten men that were lepers, which stood afar off.**

**They lifted up their voices and said, "Jesus, Master, have mercy upon us."**

**And when Jesus saw them, he said to them, "Go show yourselves to the priests, and it came to pass that as they went they were cleansed."**

**Now one of them, when he saw that he was healed turned back and with a loud voice glorified God, and fell down on his face near the feet of Jesus, and the man was a Samaritan.**

**Jesus then said, "Were there not ten cleansed, but where are the nine? They have not returned to give glory to God, only this stranger."**

**Jesus then said to the man, "go thy way, thy faith had made thee whole."**

**Some of the disciples said to Jesus, "What about the nine? Will you restore their leprosy to them?"**

**"No." said Jesus, "I did this so that God may be glorified."**

**Now some of the Pharisees then asked Jesus about when the Kingdom of God would come into being.**

**Jesus said to them, "The Kingdom of God is not a physical thing that you can observe, neither shall it suddenly be said 'Lo it is here or lo it is there' for the kingdom of God is within you."**

**On one occasion Jesus went to Jerusalem to observe one of the Jewish feast days. There was a pool in the vicinity which had five**

porches and was called Bethesda. There was always a large group of people lolling around on the porches, some impotent, some blind, some lame, some with withered arms and they were all waiting for the water in the pool to bubble.

It was believed that every now and then an angel came down from heaven and caused the pool to bubble and it was thought that the first person to get into this pool after the bubbling would be healed of any ailment.

There was a certain man there who had had an ailment for 38 years. When Jesus came along and saw the man. He knew he had been sick a long time and so he said to him, "Will thou be made whole?"

The stricken man answered him saying, "I have no man to put me into the pool when the water is troubled and so while I am struggling to get in someone else always gets ahead of me."

Jesus said to him, "Rise, take up your bed and walk."

Immediately the man was healed. The man took up his cot and walked. Now this was on Sunday.

The Jews immediately charged the man with carrying a burden on the Sabbath day.

"Look here," the man said, "the man who healed me told me to pick up my cot and walk."

"What man said that to you?" they asked.

The man that was healed didn't know who Jesus was, and Jesus had disappeared into the crowd.

A little later Jesus saw the man in the temple and he said to him. "You are now healed. Sin no more or you may get a worse ailment than you had."

The man departed and then the Jews began to talk of killing him because he had healed on the Sabbath day.

Jesus said to them, "My father works seven days a week and so do I."

This really infuriated the Jews for not only had Jesus broken the Sunday blue law but he had said that God was his father, making himself therefore equal with God.

Jesus then said to them further, "Verily I say unto you the Son can do nothing of himself but what he seeth the Father do, for what things he doeth these also doeth the Son.

"For the Father loveth the Son and shows him everything. In fact, he will show greater works than these, in order that you may marvel all the more.

"For as the Father raiseth up the dead and brings them to a new life even so the Son raiseth up whom he will.

"The Father judgeth no one, for he has left all judgement to the Son, in order that all persons may honor the Son as they honor the Father. Furthermore, he that honoreth not the Son, honoreth not the Father who sent him.

"Verily I say to you again that he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but shall enter from death into life.

**"Verily I say unto you that the hour is not only coming but is already here when the dead shall hear the voice of the Son of God and they that hear shall live."**

**"For as the Father has eternal life within himself, so hath he given the son to have eternal life within himself, and hath given him authority to execute judgement, because he is the Son of Man."**

**"Don't go into shock over all of this, but the hour is coming in which all that are in the graves shall hear his voice, and they shall come forth, they that have done good into everlasting life and they have done evil into the resurrection of damnation."**

**"I can of my own self do nothing, but as I hear from God I judge and my judgement is just because I seek not my own will but the will of the Father which sent me."**

**"If I have witness of myself, my witness is not true, but God sent a witness for me. I know that his testimony is true."**

**"You checked with John the Baptist and he told you the truth, but I don't rely on the testimony of persons, but I'm telling you these things for your own salvation."**

**"John was burning and shining light and you were willing for a short time to rejoice in that light, and I have a greater witness than John, for the works which the Father hath given me to finish, these same works that I do bear witness of me and prove that the Father hath sent me."**

**Now the Father himself who hath sent me has borne witness of me. You have never heard his voice or seen his shape and you do not have his word abiding in you because you have not believed the one he sent."**

**"Search the scriptures, for in them ye think ye have eternal life and yet the very scriptures testify of me, and you will not come to me, that you may have life."**

**"I don't expect to receive honor from people. I know you, though, and I know that you do not have the love of God in your hearts."**

**"I am come in my Father's name and you will not receive me, but you will receive somebody else coming in his own name."**

**"How can you believe when you are busy exchanging honors with each other and do not recognize the one who has come from God."**

**"Don't think I'm going to turn you into the Father. It won't be necessary. Your own Moses will do it, for if you had believed Moses you would have believed in me, for Moses wrote of me and if you don't believe what Moses prophesied now can you believe in me?"**

**On another occasion Jesus was in the coastal area around Tyre and Sidon and a woman from Canaan came running to Jesus and cried unto him, "Have mercy on me, O Lord, thou descendent of David, my daughter is possessed with a devil."**

**Jesus apparently paid no attention to her.**

**The disciples came to Jesus and said that the woman was bugging them a lot and they wanted Jesus to send her away.**

**Jesus said, "I am not sent but unto the lost sheep of Israel."**

**Then the woman came and worshipped Jesus saying, "Lord,**

help me."

Jesus said to her, "It is not right to take bread from children and toss it to the dogs."

The woman said, That is true, Lord, but the dogs do get to eat crumbs from the master's table."

Then Jesus said to her, "O woman, great is thy faith. Your wish will be fulfilled." At that very hour the daughter was made whole.

As they departed then, leaving Jericho enroute to Jerusalem, they passed two blind men who were told that Jesus was walking near them and so they cried out, "Have mercy on us, O Lord, thou son of David."

The crowd around Jesus tried to hush them, but they only cried out all the more, "Have mercy on us, O Lord, thou son of David."

Jesus stopped and called out to them, "What is it that you want?" One of the blind men, Bartimeus, replied, "We want our sight restored."

Jesus had compassion on them and touched their eyes, and immediately their eyes received sight and they followed Jesus.

### Following the transfiguration,

When Jesus, Peter, James and John returned from the mountain there was a crowd gathering and the scribes were talking with them as well as some of the disciples.

"What is going on here?" asked Jesus.

A man from the crowd then answered and said, "I have here my son, who hath a dumb spirit. Occasionally he has a seizure and he foams at the mouth and gnashes his teeth, and I spoke to your disciples and asked them to cast out the devils and they could not do it."

Jesus then said, "O faithless generation. How long will I have to endure this? Bring him to me."

They brought the boy to Jesus and when he looked at Jesus the spirits began to tear him and he fell in a fit at Jesus' feet.

Jesus then asked the father, "How long has this young man had this problem?"

The father replied, "Since childhood. Often he has thrown himself in the fire and into the river, but if you can help, please do so and have compassion on us, and help us."

Jesus said, "If you can believe, all things are possible to one who believes."

At once the father cried out, "Lord, I believe. Help thou my unbelief."

As the people crowded around Jesus rebuked the foul spirit saying, "Thou deaf and dumb spirit, I charge thee to leave the young man and never enter him again."

The spirit wrenched mightily within the young person and came out of him, leaving the young man as if in a faint so that many present

thought he was dead. Jesus then took the young lad by the hand and lifted him up and he was completely well.

When Jesus and his disciples came to the house where they were to have a coffee break his disciples said, “Why couldn’t we do what you did?”

Jesus said unto them, “These tough healings come only by prayer and self-denial.<sup>1</sup>

**1 There is lots of prayer, without any self denial (it’s easier).**

## SECTION IV

### The Parables

And Jesus sat by the seaside and walked along the shore of Galilee and he taught a great number of people, speaking to them in parables, sometimes answering a question with a parable.

Jesus said, "Behold a sower went forth to sow seeds and he discovered that some the the seeds fell by the wayside and birds came and joyfully ate the seeds, and some of the seeds fell on stony ground where there was very little dirt. These seeds developed, but had no depth to them nor holding power and when the sun beat upon them they were scorched and withered away because they had no roots."

"Some of the seeds fell among thorns and the thorn grew up around them and choked them, but some of the seed fell on good ground, and brought forth good crops, in some places a hundredfold, in others and in some thirty."

"If you are all interested, think about this parable." At this point one of the disciples came to Jesus and asked him why he spoke in parables."

Jesus replied, "Some of you are keen enough to understand direct discourse, but such insights are not given to everyone. You see, the more you learn the more you are able to learn, but those who have no learning or no opportunity to learn, they are to be pitied. I speak in parables because anyone can understand parables."

"Most people not only know very little of real life and real values, but are not seeking to learn. Extremely fortunate are those who hear my teachings and take them seriously."

"The explanation of the parable of the seeds is quite simple. In the first instance the seed by the wayside falls on someone not interested, and the seed is snatched away by the wicked one before anything develops."

"Now the seed that was received on stony ground is representative of the person who hears the truth of God and is immediately overjoyed with it. In a short while, however, the enthusiasm fades and the desires for riches and self-indulgence takes its toll, and the word is choked and becomes unfruitful."

"When the seed falls on good ground, however, this represents the person that hears the word, understands it, and puts it into practice."

"The result is a fantastic life, one that produces a hundredfold or sixty or thirty."

"Here's another parable," said Jesus. "The kingdom of heaven is like a man who sowed good seed in his field. While the man was asleep his enemies came in the night and sowed weeds among the wheat, and then disappeared."

"When the crop sprang up and the wheat tasseled so also did the weeds grow."

**"The servants then came to the owner and asked him if he had not sown good seed and they wondered how the field was also full of weeds. They asked the owner how the weeds got in the field and he told them an enemy had no doubt planted the weeds."**

**"The servants then suggested that maybe the simplest thing to do would be to go and get rid of the weeds at once. The land owner said this was not a good idea for in the tearing out of the weeds inadvertently a lot of the wheat would be damaged so let the weeds and the wheat grow up together and when the time of harvest comes we will gather the weeds and burn them and then take the wheat and put it safely in my barn."**

**Again Jesus spoke and said, "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field.<sup>1</sup> As a seed, the mustard seed is one of the smallest, but when it completes its growth it is practically a tree, and the birds can sit on the branches."**

**"The kingdom of heaven is also like a leaven which a woman took and placed in three measures of meal and before long the whole measure of meal was leavened."**

**The speaking in parables was also a fulfilling of the prophecies which said, "I will open my mouth in parables and reveal ideas that have been preserved from the foundation time of the earth."**

**After the crowd dispersed the disciples came to Jesus and said, "Explain the parable of the weeds in more detail to us."<sup>2</sup>**

**Jesus patiently explained, "The sower of the good seed is the Son of Man, the field is the world. The good seed are the children of the kingdom while the weeds are the children of the wicked one. The enemy is the devil. The harvest is the end of the world, and the reapers are the angels. Just as the weeds were gathered and burned so shall the children of the wicked one be burned at the time of the end of the world."**

**"The Son of Man shall send forth his angels at this time of the end and they shall gather out of his kingdom all offensive things as well as the workers of iniquity and shall cast them into a furnace of fire and there shall be weeping and gnashing of teeth."**

**"At that time the righteous shall stand forth as the sun in the kingdom of the Father. If you can hear at all, you better listen to this."**

**"The kingdom of heaven" continued Jesus, "is like a treasure hid in a field. When a person finds this treasure the person goes to any length to buy the field and possess the treasure of the kingdom."**

**"The kingdom of heaven is like a seeker of precious stones who when he has found the one great pearl is willing to give up all that he has in order to possess this one pearl."**

**"The kingdom is also like a net that is cast into the sea and gathers in all kinds of sea creatures. When the net is dragged ashore the discerning fishermen separate the desirable from the undesirable, and they put the good fish in prepared containers, and cast the un-**

**1 An Aggie success story.**

**2 Sometimes you get the idea that the Bible was mainly written for Aggies.**

wanted away."

"That is the way the angels are going to operate at the end of the world, separating the just from the unjust, and casting the wicked, with the wailing and gnashing of teeth<sup>1</sup> into a furnace of fire."

"Do you fellows understand all that?" asked Jesus.

"We surely do," chorused the disciples.

"Some of these things are new and some are old, but a wise teacher of the kingdom will bring out both the old and new of willing learners.

Again Jesus said, "The kingdom of heaven is like a king who decided to bring his servants to an accounting. One servant was brought to him who owed him \$10,000. When the servant explained that he couldn't pay him, the king demanded that he sell his wife, his children, and even his golf clubs."

"At this point the servant fell down and worshipped the king begging for patience and for time. The king was moved with compassion and loosed the servant and forgave the debt."<sup>2</sup>

That same servant, however, went out and found one of his fellow servants who owed him \$5 and he laid hold of him, choked him, and demanded immediate payment."

"The fellow servant fell down at the other man's feet and begged for patience, promising to pay him as soon as he could."

"The servant did not listen and had his fellow servant thrown in to a debtor's prison."

"Some of the other servants then came to the king and told him of all that had transpired."

"The king then sent for the wicked servant and scolded him, explaining that those who receive compassion should give it and he remanded the wicked servant to tormentors<sup>3</sup> until all the debt was collected."

"This is exactly what my Father intends to do if you do not from your heart forgive everyone their trespasses."

Jesus spoke another parable saying, "The kingdom of heaven is like a ranch owner who went out early in the morning to hire cedar choppers and migrant workers. When the rancher had made a deal with a group for \$10 a day he sent them into the vineyard area to pick grapes."

About three hours later the rancher saw a group of idle workers and he told them if they would go and gather grapes for him he would pay them properly.<sup>4</sup>

"The rancher went out again around 2 p.m. and again at 4 and did the same thing. Finally, at about an hour before sunset, he approached another group of idlers."

"Why do you stand around wasting time?" asked the rancher."

1 Some will be toothless by this time and will gnash their gums.

2 The King would never make a good President of a bank.

3 Professional bill collectors.

4 All went but a Harvard boy who wanted more details.



"We can't find a job," they replied.

"Go into my vineyard and get to work and I will pay you properly."

When evening came the rancher called the workers to him and began paying them. To the fellows who had worked only one hour the Lord of the Harvest gave \$10 and so on to each worker, every worker receiving the same wage regardless of the amount of time spent working.

Needless to say, a mighty howl arose from the workers who worked all day.

"You have no reason to squawk," said the rancher. "I paid as I do as I please as Lord of the ranch?"<sup>1</sup>

"The last shall be the first, and the first last, there may be many called, but maybe not so many who respond."<sup>2</sup>

Jesus spoke a parable to the chief priests and elders of the church saying, "What do you think of this?"

"A certain man had two sons and he came to the first and said, 'Son, go to work today in my vineyard.'"

"He answered" and said, "I will not." "Later he repented and went to work."

"Then the man came to the second son and said the same thing and this son said, 'I go, sir.' His son, however, didn't go. Which of the two do you think did the will of the father?"

The churchmen replied, "The first son."

"Learn from this, then," said Jesus, "for publicans and harlots go into the kingdom of God before you, for John came to you in great righteousness and you didn't believe him, but the publicans and harlots believed him and repented."

"Here's another parable," said Jesus. "There was a certain householder who planted a vineyard, and hedged it round about, dug a winepress in it and built a tower, leased it to a husbandman and then went into a far country."

"When the time of the harvest came the owner sent servants to collect the amount of fruit agreed upon at leasing, but the lease holder had one servant beaten, another killed and a third stoned."

"Again the owner sent a large group of servants and they were likewise treated violently."

"Last of all the owner sent his son, thinking that surely they would reverence him, but when the servants of the lease holder saw that the heir himself had come they decided to kill him and thereby keep the property, and so they took him out into the vineyard and killed him."

"When the owner comes, what will he do to the evil husbandman?"

1 Any comment from the labor unions, the Association of Manufacturers, the U. S. Congress? Of course, they probably won't be in the Kingdom anyway.

2 My favorite parable. A person with a death bed profession will be treated the same as Billy Graham.

The churchmen said, "Surely he will destroy those wicked men and will lease his property to others who will conduct themselves properly."

Jesus then said to them, "Did you not read the scripture which said 'the stone which the builders rejected has become the head of the corner? This is the Lord's doing and it is a marvel.'"

"Therefore I say unto you that the Kingdom of God shall be taken away from you and given to another nation that will produce fruits. Whosoever shall fall on this stone shall be broken and on whomsoever this stone falls such shall be ground to powder."

When the churchmen heard this they perceived that Jesus spoke of them, but they backed away from laying violent hands on Jesus because of the people.

Jesus continued his parables saying, "The kingdom of heaven is like a certain king that made a marriage for his son and sent forth his servants to call on various people and invite them to the feast. Everyone refused."

"Again the high ranking person sent forth a number of servants and they explained that there was a free dinner involved, but the people invited were not interested and went their various ways, one went hunting elk, a few others took a cruise to China, and still others beat up the messengers and even killed some of them."

"When the king heard of this he sent his number one army group and they destroyed the murderers and burned their city."

"Then the king told his servants that the wedding was ready and to go out into the highways and byways and bring in anybody that would come. And the servants did so and filled the dining room with guests."

"Now when the king came he saw one man there who did not have a tuxedo."

"How did you get in without a wedding garment?" asked the king. The man was speechless."

Then said the king unto his servants, "Cast him out into outer darkness where there is weeping and gnashing of teeth, for many are called, but not everyone accepted."<sup>1</sup>

Jesus spoke another parable saying, "The kingdom of heaven is like 10 virgins who took their lamps and went forth to meet the bridegroom."

"Five of them were wise and five were foolish. They that were foolish took their lamps but took no extra oil with them, but the wise took some back-up oil with them."

"While the bridegroom tarried<sup>2</sup> all the virgins went to sleep."

"About midnight a cry went up, 'Here he comes, let's all go out to meet him. Then all the virgins arose and trimmed their lamps.'"

"The foolish said to the wise, 'Loan us some oil, for our lamps

<sup>1</sup> To my nearest guess is that the man was a phony, not a true believer.

<sup>2</sup> A traditional ailment.

have gone caput.'

'The wise answered and said, "Sorry, but we only have enough for ourselves. Why don't you go out and try to find a 7-Eleven store and get some?"

"While they were trying to find a store, the bridegroom came and those that were ready went into the wedding with him and the door was shut."

"Afterwards, the foolish virgins came and beat on the door crying out to be admitted."

"I never knew you," said the bridegroom. "Watch out, for you know not the day or the hour when the Son of Man comes."

"The kingdom of heaven is also like a man planning to travel into a far country who called his servants to him and delivered his possessions in trust."

"To one he gave \$500, to another \$200, and the third \$100. He made the division on a basis of the ability of each person."

The one that had received \$500 invested his money wisely and ended up with \$1,000. The person who received \$200.00 also invested wisely and ended up with \$400.00. The person who received \$100.00 went and hid his \$100.00 under the mattress.

After a long time the Lord of the servants returned and asked for a reckoning.

The servant who had received the \$500.00 reported that he had doubled his money.

The Lord said, "Well done, thou good and faithful servant. You have been faithful over a few things and I will now make you a ruler over many, enter thou into the joy of thy Lord."

Then the servant who had received the \$200.00 came to the Lord and reported that he, too, had doubled his money.

His Lord said to him, "Well done thou good and faithful servant, you have been faithful over a few things and I will make you a ruler over many things, enter thou into the joy of the Lord."

Then the servant who had received \$100.00 came forth and said, "Lord, I knew that you were a tight operator, reaping where you had not sown and gathering where you had not planted; so I was afraid and went and hid my \$100.00 and you can have it intact."

The Lord said, "Thou wicked and slothful servant, you knew I was tight and tough about money. You should have put my money to work so I would have a profit and then some. I will take the \$100.00 from you and give it to the \$1,000.00 man."

"Life is like that. If you don't use what God has given you your life will be wasted, but the Lord blesses those who put their talents to work in his kingdom."

Jesus spoke another parable saying, "Can the blind lead the blind? Shall not both of them fall into the ditch? The student is not above the teacher, but everyone that understands shall be the equivalent of a ruler.

"Why can you so easily detect the faults in other people, seeing

even a speck in the eye, but you overlook your own faults or the beam in your own eye."

"How can you offer to correct your brother's fault when you have so many of your own. You hypocrites! Why don't you straighten up your own life before you start straightening up everyone else."

"A good tree brings forth good fruit and a corrupt tree brings forth rotten fruit; so every tree is known by its fruit. You don't pick figs from a thorn bush or gather grapes from a bramble shrub."

"A good man brings forth good works while an evil man produces discord and trouble, for generally speaking the mouth speaks forth and reveals the heart."

"Why do you call me Lord, and yet you don't take my advice. Whoever comes to me and does as I tell him, I will liken him unto a man who digged deep into the ground and laid the foundation of his house upon a rock and when the flood came and the wind and beat upon the house it stood firm for it was built was built upon a rock."

"But whoever hears my word and pays no attention to it is like a man who built his house upon the sand, and when the wind came and water rose it beat upon the house and it collapsed because there was no solid foundation."

And a certain lawyer stood forth and began to cross examine Jesus and baited him with the question, "What shall I do to inherit eternal life?"

Jesus asked the lawyer in turn. "What does the law say?"

The lawyer answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself."

"You are absolutely right," said Jesus. "Do this and you shall live forever."

The lawyer, trying to be picky,<sup>1</sup> said to Jesus, "But who is my neighbor?"

Jesus in reply said to him, "There was a certain man going down from Jerusalem to Jericho who fell among thieves, who beat him up, took everything he had, and threw him in the ditch beside the road, leaving him half dead."

"By chance there came by a professional churchman, and when he saw the man, he passed by on the other side."

"Likewise also a Levite came by and passed the man on the other side."

"A certain Samaritan as he journeyed came upon the man and when he saw him he had compassion on him. He immediately rendered first aid, bound up his wounds, poured oil and wine on the cuts<sup>2</sup> and brought him to a motel that was some distance away, transporting him on his donkey."

The next day the Samaritan left the wounded man in the care of

1 There is no doubt about his being a lawyer.

2 And hopefully some wine into the man.

the motel operator and paid for his lodging, also promising to pay more if more was needed.

"Which of the three men was the neighbor to the injured man?"

"The one that helped him," replied the lawyer.

"Go thou and do likewise," said Jesus.

One fellow then said to Christ, "I wish you would admonish my brother to divide our dead father's property correctly. I'm getting cheated!"

"Man," Jesus said, "I'm not here to make a bunch of petty judgements. While we're on the subject, however, let me tell you about possessions."

So Jesus spoke a parable to them saying, "The farm of a rich man brought forth great abundance and the rich man thought within himself, 'I know what I'll do. I'll tear down my old barns and build new ones and I will then be able to say to myself, 'You've got it made now. I have got enough stacked away to last me for years; so I'll eat, drink and be merry and live it up.'"

But God decided to pull his card that very night and said to him. What are you going to do about all that treasure?"

"Anybody that is rich to himself and poor to God is in big trouble."

Jesus spoke another parable to them saying, "You people are like persons that are waiting for the arrival of their boss when he will return from an important meeting and when he returns and knocks on the door they are ready to immediately let him enter."

"Blessed then are those servants whom the Lord will find waiting for his arrival, for he shall gird them himself, and sit them down to the banquet and will serve them himself."

"If the Lord does not come until the second watch or even the third, and finds his servants ready, blessed are those servants."

"Let me also relate this parable," said Christ. "If the good man of the house had known at what hour the thief would come he would have watched and not been subject to burglary."

"Be ye therefore ready also, for the Son of Man cometh when you least expect it."

Peter then said to Jesus, "Do you speak this parable for our benefit or for everybody?"

The Lord said, "Who then is that wise and faithful steward whom his Lord shall trust with the management of his household, to be in charge of decisions of distribution?"

"Blessed is that servant whom the Lord shall find so doing when he cometh. Of a truth," continued Jesus, "He will be made ruler over everything."

"If, however, that servant figures the Lord will be greatly delayed in coming, and begins to mistreat his associates and workers, goes in heavily for over-eating and getting drunk, the Lord of that person will come in a day when he is not expecting him and will separate him from the kingdom of believers."

"Now that servant which knew the will of God but still paid no

attention to this knowledge, and did not adhere to the will of God, that servant will be beaten with stripes."

"It will not go as hard for a person who did not know God's will and who was unkind. Such a person's punishment shall be less."

"It works this way - to whom much is given, much is expected, and to whom men have committed much, of him men will ask for more."

Jesus then spoke another parable saying, "A certain man had a fig tree planted in his vineyard and he came to it to get some figs and found none."

Then he said to the foreman of the vineyard, I've come here for three years to get figs and have found none. Cut the sorry tree down."

"Then the conscientious foreman said, 'Lord let me work on it one more year, digging around it, and maybe it will bear fruit. If then it doesn't respond, I'll cut it down.'

When Jesus went to the house of one of the bigshot Pharisees he noticed their maneuvering to sit at the head table and said this parable unto them.

"When you are invited to a big banquet, don't scramble for the best seat, for there might be someone there more deserving and the host may have to ask you to move."

"When you arrive at a banquet, seek the lowest place and then you may be invited to a higher place if you so deserve."

"For whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."

"You might also bear in mind," said Jesus, "that when you are giving a banquet, don't load it up with your friends and family thinking that they will have to invite you to their party, but you be concerned with the poor, the handicapped, the blind, and you will be blessed for you will receive your compensation at the resurrection."<sup>1</sup>

One fellow sitting near Christ, when he heard this, blurted out, "Blessed is he that shall eat bread in the kingdom of God."

Still another parable Jesus spoke saying, "What man of you having 100 sheep and finds one missing doesn't leave the 99 and go searching for the lost one until he finds it."

"When he finds the lost sheep, he rejoices and when he returns he has a celebration."<sup>2</sup>

"I say unto you, that in heaven there is more celebrating over one sinner that repenteth than the ninety and nine who had no need, for they were already saved."

"Or take the case of a woman having 10 pieces of silver and she loses one. Then she really gets humping, sweeps out the house, uses a flashlight, goes through her dresser drawers, and finally finds the coin under a bar of soap."

"She immediately calls her friends fixes some chocolate chip

<sup>1</sup> This is good to be posted on the refrigerator door.

<sup>2</sup> The Bible believes in celebrations.

cookies and has a joyful celebration, telling her friends that she has found that which was lost."

"Just the same way, there is joy among the angels of God over one sinner that repents."

Another parable Jesus told them went like this. "A certain man had two sons and the younger son said to the father, 'Papa, give me my inheritance now so I can enjoy it while I am young.'"

"So the father divided his inheritance among the two sons."

"In a few days, the younger son packed his bags, got his traveler's checks, and went to Las Vegas where he spent all his money in riotous living."

To make matters worse, there came a big depression and there were no jobs available in Las Vegas.

Finally he got a job with a garbage detail, and he had to mainly live by eating selected garbage.

When he hit rock bottom he began to think of his father's house and how even the lowest servant was well fed and properly housed.

He decided that he would return home and tell his father that he had been wrong and that he was sorry and that he no longer considered himself qualified to be called a son, but to make a servant out of him.

As a result he returned home.

While he was still a long way from the house his father spotted him, and ran to meet him, and had compassion on him.

The son said, "Father, I have sinned against heaven and in your sight and am no longer worthy to be called your son."

The father, however said to the servants. 'Bring forth the best robe and put it on him, put a ring on his finger, and shoes on his feet.

"Go get the 4-H Club winning calf and begin to prepare a big dinner, for we must eat, drink and be merry.<sup>1</sup>

"For my son was dead, and is now alive, he was lost, and is now found." And they began to celebrate.

Now the elder brother was out working in the fields as usual and when he returned he could hear all the celebrating and he asked one of the servants what was going on.

The servant said, 'Your brother is back. Your father had killed the blue ribbon calf to celebrate his safe return.'

The older brother was greatly perturbed by all of this and would not join in the celebration.

The father came out to the elder brother and pleaded with him to join in the celebration.

The elder brother said to his father, "All these years I have served you faithfully and you never had an appreciation dinner for me, and yet as soon as the baby boy who wasted his life and substance on harlots and gamblers comes back you put on a big deal.<sup>2</sup>

The father replied, But you have been in a good stable situation

<sup>1</sup> We really need to celebrate more of these occasions.

<sup>2</sup> There are still some really churchy people who side with the elder brother.

with me all along. Everything I have has been shared with you. It is proper for both of us to celebrate, for my son and your brother was dead and is alive again, was lost and is found."

Now here's another parable, said Jesus, "There was a certain rich man who had a business manager, and it was reported that he was wasting a lot of money."

"The boss then sent for the business manager and told him what he had heard and that as a result he wanted a full accounting or else he would fire him."

"The business manager thought to himself that he was really in a big bind for if he lost his job he would be too ashamed to beg and he had gotten too fat and out of shape to dig post holes, or even be a bag boy in the supermarket."

"Then the business manager thought of a neat idea. He said to himself, 'I will go and make deals with the people to whom we made poor loans and then when I get fired maybe they will house and feed me.'"

"So he called on the people who owed his boss money. To the first he said, 'How much do you owe?'"

"One hundred barrels of oil," the first debtor said.

"All right," said the business manager, "give me a check now for fifty and I'll mark the loan paid."

The next one that the business manager approached answered by saying, "One hundred measures of wheat."

"Give me a check for fifty measures and I'll mark your debt paid."

"The boss complimented the unjust and scroungy business manager because he at least made the most out of the mess he had created."

Jesus said, "You see, the children of this world are in their day and time wiser than the children of light."<sup>1</sup>

"The point," said Jesus, "is that you are wise to make friends, even with unrighteous ones, and when you slip some yourself you will have some company."

"He that is faithful in that which is least is also faithful in much, and he that is unjust in the least is also unjust in much. If, therefore, you are not faithful in minor business matters who would trust you with the true riches of life."

"If you are not careful with what belongs to someone else, who will trust you with anything?"

"No servant can serve two masters, for he will either hate the one and love the other or else he will hold to the one and despise the other. You can't serve God and Man."

The Pharisees didn't like this talk at all and they criticized Christ.

Jesus said to them, "You are just trying to justify yourselves before men, but God knoweth the heart, for often that which is highly

1 I do not know what this means.



esteemed among men is nothing in the eyes of God."

Another parable he spoke unto them saying, "There was a certain rich man clothed in purple and fine linen and who had three big meals a day."

"There was a certain beggar named Lazarus, who was unkept looking who sat at the rich man's gate and begged for crumbs. The local dogs often even licked the sores on the beggar's legs."

"Now it came to pass that the beggar man died and was carried to heaven by the angels. The rich man also died and was buried."

When the rich man arrived in hell he was tormented and he could envision afar off Abraham with the beggar Lazarus sitting by him."

"Father Abraham," cried the rich man, "have mercy on me. Send Lazarus that he may even just dip his finger in some cold water and touch the end of my tongue with it, for I am sorely tormented."

"Fellow, said Abraham, "do you remember how in your lifetime you received good things and Lazarus got the dregs of life; so now Lazarus is getting the good things and you're getting what you deserve."

"Besides all this, there is a great gulf fixed, so that there is no available transportation between heaven and hell."

Then the rich man said, "Well, how about sending Lazarus down to earth and let him warn my five friends and tell them how hot hell is."

Abraham said, "They have Moses and the prophets. There are plenty of churches with preachers and teachers."

"Yes, I know all that, said the rich man, "but if someone from the dead went that would get their attention."

"If they hear not Moses and the prophets they will not be persuaded even though one rose from the dead."

Still another parable Jesus spoke, saying "There was in a city a judge that feared not God nor man and there was a widow in that city that came to the judge and asked him to avenge her with her adversary."

For a while the judge would do nothing but he got to thinking to himself saying, 'Though I fear not God nor regard man, this widow business bothers me. I think I will avenge her before she nags me to death.'

Jesus said, "Pay attention to what the unjust judge said. Surely God will avenge his own elect which cry day and night to him through God may wait a long time to act."

"When God does act, it will be speedily. Nevertheless, when the Son of Man cometh again do you think he will find complete faith on this earth?"

Then Jesus spoke this parable at a Rotary luncheon saying, "Two men went up to the temple to pray; the one a Pharisee, the other a publican.

"The Pharisee stood and prayed thusly, 'God, I thank Thee that I am not like the other men, extortioners, adulterers, or even like this publican praying not far from me.'

**"I fast twice a week, pay my tithe, observing the law."**

**The publican, standing a bit apart, would not so much as lift his eyes to heaven, but beat on his chest saying, "God be merciful to me, a sinner!"**

**"I tell you," said Jesus, "that this publican went down to his house justified, rather than the other man, for everyone who exalteth himself shall be abased, and he that humbleth himself shall be exalted."**

## Section V

### Teachings

Now when Jesus had come to Nazareth, his own home town, he went into the synagogue on the Sabbath, as his custom was. At a proper time in the service Jesus offered to read the Old Testament lesson.

The person in charge of the service brought Jesus the book of Isaiah. Jesus selected the passage which said, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, to recover sight to the blind, and to set at liberty those that are bound, and to preach about the ultimate day of the Lord."

Jesus then closed the book and handed it back to the minister. Jesus sat down, and the eyes of everyone were upon him and so he spoke to the congregation saying, "This day is this scripture fulfilled in your ears."

Jesus said unto them, "You will no doubt use on me the old proverb 'Physician, heal thyself', for you have heard of miracles in Capernaum and you'll want me to show you some. No way fellows.

"A prophet is often honored and believed but not in his home town. In the days of Elijah there were many needy widows in Israel and yet there was a three year drought and great famine, but the only one that Elijah helped was not a Jew, but an inhabitant of Sidon. There were many lepers in Israel when Elisha was the prophet and yet only a non-Jew pagan, Naaman, was healed."

These statements made all the people very angry, and they drove Jesus out of the city to the edge of a high bluff with the intention of pushing him over the edge to his death, but he walked through the crowd under the protection of the Almighty God.

### The Sermon on the Mount

In the morning, long before sun-up, Jesus went out into a solitary place to pray.

Shortly thereafter, probably the very next day, a swarm of people came to Jesus and in order to teach them all at once he placed himself in an elevated position on a mountainside, and when he was all set and the people were comfortable, he opened his mouth and taught them, saying:

Blessed are the self-less in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn and then rely on God, for they shall receive comfort.

Blessed are those that recognize that all creation is the property of God, for then they shall inherit the earth.

Blessed are those who understand their needs and hunger and thirst after understanding, for they shall be filled and satisfied.

**Blessed are those who extend mercy, for they shall also receive mercy.**

**Blessed are those who no longer feel enmity, or hate or prejudice, for they shall then see God.**

**Blessed are those who teach and pursue peace, for they shall be considered children of God.**

**Blessed are they who are persecuted for righteousness' sake for theirs is the kingdom of heaven.**

**Blessed are you who follow me and find yourselves criticized and shunned, who are falsely accused of various things, rejoice and be exceedingly glad, for great is your reward in the life to come. Remember that the prophets were criticized and persecuted.**

**You Christian learners are the salt of the earth but if you lose your enthusiasm you are like salt that has lost its savor, and it is then no longer any good but might as well be cast out and trodden under the foot of mankind.**

**You are also like a light for the world. Bear in mind that a city that is set on a hill cannot be hidden, nor does a person light a candle and put it under a bucket, but it is put on a candlestick so that it may light up a room.**

**Let your light so shine before people that they may see your good efforts and glorify your God which is in heaven.**

**Do not think I have come to destroy the law or the prophets, I have not come to destroy but to make the law complete and helpful.**

**In fact, I do not hesitate to say to you, that not one thing will be changed in God's basic plan until the total plan is completed.**

**Whosoever therefore goes around causing all types of minor troubles and even teaches others to do the same shall be called least in the kingdom of heaven, but whosoever develops a good and helpful attitude in the world and then teaches others to do the same shall be called great in the kingdom of heaven.**

**In fact, unless your attitude is better than that of Pharisees and the phonies, you shall not even get to enter into the kingdom of heaven.**

**You are acquainted with the old law that says, 'Thou shall not kill, for whosoever kills stands in danger of the judgement,' but I go further than that for I tell you not to get angry over every trivial little thing.**

**It is not even good to say "Poo-Poo on you," but it is positively bad to render judgement and call another person a fool.**

**There is no point in coming crawling to God with a bunch of prayer requests if you are having trouble with a neighbor. Go first and get straight with the people around you, then come to God.**

**Another thing, don't drag an argument on and on. It is best to give in a bit and settle matters promptly or it might turn out that you were the one in the wrong all the time.**

**You have also heard it said of old time 'Thou shall not commit adultery' but I suggest that you do not make a practice of looking**

lustfully at various members of the opposite sex for the act is no more important than the thought.

If all you do is look for evil opportunities in anything, you'd be better off blind, and if you're inclined to steal, you'd be better off to lose a hand than to use it for evil reasons.

As far as I am concerned the only real cause for divorce is desertion as manifested in total unfaithfulness. Certainly minor disagreements are not sufficient reason for divorce.<sup>1</sup>

It has been said by them of old time that a person should only swear by God, but I nix all that swearing and promising. You shouldn't swear by heaven for it is God's throne area, nor by the earth for it is God's footstool, nor by Jerusalem, for it is the city of the king, nor by your head over which you have no control, not even to changing hair color.<sup>2</sup>

Don't be so complicated. A simple yes or no is sufficient for most times and places.

It is also a traditional statement that is widely accepted which says "An eye for an eye and a tooth for a tooth," but I say unto you that you should have an entirely different attitude.

If a person insults you, let him do it again and if a person thinks that you owe him a coat, give him the coat also and if possible throw in a pair of pants.

If a person insists that you accompany him for a mile, be sure to go two miles with him. Never turn away from someone in need.

You have also heard it taught that you should love your neighbor and hate your enemy, but I tell you to love your enemies, bless them that curse you, do good to them that hate you and pray for those who take advantage of you, and in this way you develop into real children of God.

Don't you realize that the Lord makes the sun shine on the evil as well as on the good, and the rain to fall on the just as well as the unjust?

If the only people you love are the ones that love you, what is so different about that? Just about everybody does that.

If the only people you speak to are the ones in only your social group, what do you accomplish?

The best thing is to at least strive for perfection.

Be careful with your giving and be certain that you give because you want to give, not just to impress people or because it is tax deductible.

Try not to be flashy with your generosity. There is some reward even for the glamor type givers, but when you give don't be so particular, comparing brochures or the like, but give for the joy of giving. Do all your giving quietly, and then if the Lord wants to do something publicly for you, that is God's decision.

The same type of thing is involved in praying. Some people like

<sup>1</sup> Don't mess around them any more than you can help.

<sup>2</sup> Except Miss Clairol.

to pray in public, in front of churches or even on the street corners, doing this in order to create a favorable impression on the local citizens. This is not all bad, but their reward is probably confined to making a good impression.

When you individually pray, go into a private place and pray to God one on one. Try not to bore God with too much talk and refinement of speech. God knows already everything that you need and that you want.

When several of you are together, I suggest that you pray in this manner, "Our Father, who art in heaven, hallowed by Thy name, thy kingdom come, thy will be done on earth as it is in heaven".

"Give us this day our daily bread and forgive us our debts<sup>1</sup> as we forgive our debtors and lead us not into temptation, but deliver us from evil for Thine is the kingdom and the power and the glory forever, Amen."

Then Jesus again spoke to the group saying, "All things are given to me by the Father. No one really knows the Father except the Son and those to whom the Son chooses to reveal Him.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest unto your souls, for my yoke is easy and my burden is light."

The Lord has a system whereby you are forgiven on the same basis that you forgive.

When you fast or utilize a discipline on yourself, don't make a big show of it as the hypocrites do, although they do usually impress a few people.

If you fast or use self-discipline and do this quietly and without the sounding of trumpets, the Lord will attend to your reward in His way.<sup>2</sup>

Don't try to save a bunch of stuff for yourself as what the moths don't get, rust will, and what doesn't deteriorate is very apt to get stolen; so lay up for yourselves treasure in heaven where there are no moths, no rust, and no thieves.

This will also affect your attitude to life for your heart will gravitate to your treasure.

It is the same with looking at life. If your attitude is negative your life gets filled with darkness, while if you are hopeful and generous, your life becomes full of light. How you look at life and things is very important.

Don't try working for two people at once or seek to satisfy various ambitions, try working on one deal at a time. you can't serve God and your own selfish desires at the same time.

Don't be anxious all the time about such things as what to eat, what to wear, what to drink nor should you worry a lot about your

1 Some churches use "trespasses" instead of debts, but I guess the Scotch Presbyterians would rather have their debts forgiven.

2 And it won't be with a plaque.

shape. Be first concerned about you attitude toward life and people.

Look at the birds. You never see them worry and fret, and they never even work for pay; are you not far more valuable to God than they are?

There is also no percentage in worry, for you can't grow an inch by thinking that you can.

Why all the hassle about clothes? Take the lilies of the field, how they toil not nor do they spin, and yet Solomon in all his glory was never dressed as well as a lily.

If God clothes the grass of the field which doesn't ever last long, should God not make some provision for you?

Therefore quit worrying about what to eat or what to drink or what to wear (let the unbelievers do all this) for the Lord knows and cares about your needs. Put thoughts about the kingdom of God first.

So don't worry about tomorrow, deal with it when it comes, for there is enough to do today without getting feverish over tomorrow.

Judgement is another troublesome area. The best thing to do is quit judging. If you don't you're going to be judged just like you judge. If you think and say nice things about others they will think and say nice things about you.

Why behold the specks of bad character in some one else and ignore the big limb in your own eye? Why offer to remove a spot from someone else's tie when your whole suit is a mess? Hypocrite, get rid of your own faults before you start cleaning up somebody else's act.

Be thoughtful about your associations and try to make the good things you do productive.

You don't sit on your duff and wait for life to bring you what you want. In the first place you need to ask for God's help, you need to search for active ways of being helpful, and you need to knock on the door of wisdom, for those who seek shall find and he that knocks shall learn that the door will be opened to him.

What about a little logic? What normal father is there who would give his son a rock if the youngster asked for bread or likewise would a father give a daughter a serpent if she asked for a fish?

If you human beings, being in general fairly bad anyway, know to give good gifts to your children, how much more should the Lord in heaven give good gifts to his children on earth.

It is a good rule to think in terms of doing for others those things which you would like for them to do for you.

Straight is the gate and narrow is the way of a good attitude in life, and very few people even reach completeness, but keep trying.

Be on the look-out for sharpies, for they are like wolves that wear sheep's clothing while inside they are selfish beasts. You can't tell about them at once, but finally what their life produces reveals them.

Do people go to a thorn tree for grapes or find figs on a thistle? Good trees produce good fruit and good people produce good lives. In the long run people who bring forth worthless lives are destroyed as are trees that bring forth bad fruit.

It is not the outward manifestation that counts for not everyone that sayeth to me "Lord, Lord" shall enter my kingdom, but only those that do the will of my Father in heaven.

In the day of judgement many will say to me, supported by their lawyers, "Have we not prophesied in Thy name? And cast out devils? And done other wonders in Thy name?"

My reply will be, "I never knew you, depart from me you workers of evil."

Whoever hears all these things that I have been saying and acts on them will be like a wise man who built his house upon a solid foundation.

Everyone, however, who hears these sayings of mine and disregards them shall be like a person who builds a house upon the sand and when the rain descends and the floods come and the winds blow and beat upon the house it shall collapse, and great will be the fall of it.

The people were amazed at the teaching of Jesus and tremendously impressed with the authority and conviction of his teaching and noticed how unlike it was to the wishy-washy pronouncements of the scribes.

Soon the multitude became too great and he asked Peter to take him across the lake in a boat. Before he left a certain scribe said to him, "Master, I will follow you whithersoever thou goest."

Jesus said, "The foxes have holes and the birds of the air have nests, but the son of man hath no place to lay his head."

Another interested person said, "Master, I will follow you, but first I must go and bury my father."

Jesus said, "Why not follow me and let the dead bury the dead?"

Then Jesus began to criticize the cities, saying such things as "Woe unto you, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago and changed their ways.

"I tell you that in the final judgement it will be more tolerable for Tyre and Sidon than for you.

"Particularly you, Capernium, which are exalted unto heaven, you shall be brought down to hell, for if the mighty works which had been done here had been done in Sodom, Sodom would still be a great city. I tell you, it will be more tolerable for Sodom in the day of judgement than for you.

Jesus then prayed, "Lord of heaven and earth, I thank you for hiding these things from the very wise and revealing them into babes, for so it seemed good in your sight."

When Jesus came to Nazareth, preaching and teaching his amazing doctrines, the people raised questions among themselves about his authority, saying isn't this the carpenter's son, isn't his mother our neighbor Mary, and he has four brothers here, James, Joseph, Simon, and Judas. How can this man know all these things he teaches.

As a result they were upset with Jesus. Jesus then said to them,



**"A prophet is generally honored, but not in his hometown or even in his own home." As a result, Jesus did not perform many miracles because of the unbelief.**

**Now Jesus called the disciples and sent them forth in pairs on a mission evangelism program, and Jesus gave them power over unclean spirits.**

**Jesus also commanded them to go forth without luggage, or food, or money, to wear a coat, but not to take an extra one.**

**Jesus told them to accept whatever hospitality was offered and to preach and to teach. "Whosoever will not hear you, nor receive you, shake the dust of their place off your feet as a testimony against them and I promise you that it will be tougher on them in the day of judgement than it will be on Sodom and Gomorrah."**

**As a result the pairs went forth and preached repentance, they cast out devils and they healed many that were sick.**

**On one occasion Jesus assembled the twelve disciples and he gave them power against unclean spirits, to cast them out, and power to heal all manner of sickness and disease.**

**Now the name of those disciples were Simon, called Peter, his brother Andrew, James and his brother John, Phillip, and Bartholomew, and Thomas, Matthew, the publican, James, the son of Alphaeus, Thaddeus, Simon, the Caananite, and Judas Iscariot, who finally betrayed Jesus.**

**"Jesus instructed them saying, "you shall cause all kinds of strife and difficulty, creating divisions in families. Some difficulties shall cause others to die. You shall often be despised and ridiculed, and when things get too hot and persecution too intense in a city, flee from it. I assure you that before you have covered all the cities of Israel my revelation will take place.**

**"The disciple is not above his master nor the servant above his lord. It is satisfying enough for the student to think of himself as equal to his teacher and the servant to his employeer.**

**"If people call the boss the devil, think how many bad things they will say about the workers.**

**"Don't be afraid. There is no hidden enemy that will not be revealed.**

**"What I tell you now that you do not understand you may repeat with conviction and clarity, and what you hear from me, preach from housetops.**

**"Don't be afraid of those who can only kill your body,<sup>1</sup> but who can't damage your soul. Rather fear the one who can damage both soul and body.**

**"Aren't two sparrows sold for a nickel?<sup>2</sup> Yet not one of them falls to the ground without the Lord's knowledge of it.**

**Even the hairs of your head are programmed in God's computer. Fear not then, for you are considered by the Lord to be much more**

**1 It is with great difficulty that I refrain from comment here.**

**2 Sparrows are not free.**

valuable than a sparrow.

"Let me remind you also that whosoever confesseth me before man, the same will I confess before the Lord of All, and whosoever shall deny me before men, the same shall I deny before the God who is in Heaven.

"Don't think that I have come to bring peace into the world, for I bring dissension and cause rifts within the family and among friends.

"He that loves his family or any part of his family more than he loves me is not worthy of me. Anyone who is not willing to carry his cross and follow me is not worthy of me.

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.

"Whomsoever receiveth you, receiveth me, and he that receiveth receives also him that sent me.

"Anyone who receives a prophet because he is a prophet shall receive a prophet's rewards and whosoever receives a righteous man because he is a righteous man shall receive a righteous man's reward.

"Whomsoever also that shall give unselfishly even a cup of cold water to one of my little ones, such a person shall not go unrewarded."

Jesus continued teaching, saying unto them, "Verily, verily, I say unto you, that he that entereth not by the door into the sheepfold but climbeth up some other way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep.

"To him the gatekeeper opens the door, and the sheep recognize his voice, and he calleth the sheep by name and leadeth them out.

"When he brings forth his own sheep he goes ahead of them and they follow him for they know his voice. A stranger they will not follow because they do not know the voice of a stranger.

"Those hearing this did not understand what Jesus meant and so he said to them, "Verily, verily I say unto you, I am the door for the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them.

"I am the door, by me if any man enter in he shall be saved and shall go in and out, and find pasture.

"The thief comes only to steal, to kill and to destroy, while I come that they might have life and have it more abundantly.

"I am the good shepherd. The good shepherd sacrifices his life for his sheep. However, he that is a hireling and not the shepherd, whose own sheep are not, seeth the wolf coming and flees, leaving the sheep, and as a result the wolf catches some and scatters others.

"The hireling flees because he is a hireling and careth not for the sheep. I am the good shepherd and know my sheep and they are known of mine.

"As the Father knoweth me even so know I the Father and I lay down my life for my sheep.

"Other sheep I have also, which are not of this fold.<sup>1</sup> Them also

1 Some construe this as meaning occupants of other planets - some think this is a reference to New York City.

shall eventually be one fold and one shepherd.

"Therefore does my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have the power to lay it down and the power to take it up again. This commandment have I received from the Father.

Immediately a division arose among the Jews regarding these statements. Some said that Jesus must be a devil or that he was a mental case; so why listen to him.

Others said that these words were the words of a devil. Furthermore, can a devil make a blind man see?

Now this was in Jerusalem around the time of the Feast of the Dedication and Jesus walked in the temple on the porch named for Solomon.

The Jews came to him again saying, "How long are you going to let us doubt and debate? If thou be the Christ, just say so."

Jesus answered them saying, "I told you and you didn't believe me. The works that I do in my Father's name are sufficient witness of me. you believe not because you are not my sheep. My sheep hear my voice and know me and I know them, and they follow me and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand.

"I and my Father are one."

Then the Jews took up stones to stone him.

Jesus then said to them, "Many good works have I shown you from my Father, for which of those works do you stone me?"

The Jews replied, "For a good work we don't stone you, but the blasphemy, because thou being a man make thyself a God."

Jesus said, "Is it not written in your own law, I said, are ye gods? If he called them gods unto whom the word of God came, and the scripture cannot be changed, say ye of him whom the Father hath sanctified and sent into the world - thou blasphemist, because I said 'I am the Son of God.'

"If I do not the works of my Father, believe me not, but if I do, though you believe not me, believe the works, that you may know and believe that the Father is in me, and I in the Father."

Therefore they sought again to lay hands upon him, but he disappeared from their midst.

Jesus then left and went into the area of his baptism and many came to him saying, "John did not perform miracles, but all things said about him have proven to be true, and many believed on him.

When Jesus returned to Jerusalem the scribes and Pharisees came to him and asked "Why do your disciples violate the rules of the elders for they rarely wash their hands before eating bread?"

Jesus said, "Why do you violate the commandment of God by creating traditions? For instance, God said, 'Thou shalt honor thy Father and thy Mother and he that curseth Father or Mother should die.

"You, however, have dodged this by ruling that a person may make gifts to a Father and Mother without bestowing love or respect,

and in this way the person may be free of the obligation. By your own tradition you have attempted to negate the commandment of God.

"You hypocrites. No wonder Isaiah said, 'This people draws nigh to me with their mouth and honor me with their lips, but their heart is not with me, for in vain do they worship me, teaching the commandments of men as if they were doctrines.'"

Jesus then called the people together and began to teach them saying, "Hear and understand what I am saying. It is not that which goes into the mouth that defileth a person, but it is that which comes out that defiles a person."

The disciples then came to Jesus and said, 'Do you realize that you have offended the Pharisees?'

Jesus then said to them, "Every plant that has not been planted by my heavenly Father shall be uprooted. Don't worry about the Pharisees. Let them alone. It is a case of the blind leading the blind, which means they both fall into the ditch."

Then Peter said, "Lord, explain this to us."

Jesus said, "Are you without understanding? You see, whatever enters the mouth goes into the belly and then is discharged through the bowels, but the things that come forth from the mouth are really from the heart and they defile a person. Out of the heart comes thoughts of murders, adulteries, fornications, thefts, blasphemies, false witness: These are the things that defile a man, but to eat without washing your hands is no problem."

The Pharisees and the Sadducees were always trying to trap Jesus into some statement that could be used against him and so they came to him and asked that he give them a sign from heaven.

Jesus answered them saying, "When it is evening you say that the next day will have fair skies for the sky is red, and in the morning you say it will be foul weather for the sky is red and lowering, Ye hypocrites, you can discern the face of the sky and yet you cannot discern the signs of the times.

"A wicked and adulterous generation is always seeking a sign, but there shall no sign be given, except the sign of the prophet Jonah." Jesus then departed.

His disciples joined Jesus on the other side of the Sea of Galilee, but they had forgotten to take the bread ceremony.

Jesus said to them, "Take heed and beware of the leaven of Pharisees and the Sadducees."

The disciples then reasoned among themselves that Jesus was criticizing their neglect of the bread ceremony.

Jesus perceived their worrying and said to them, "O ye of little faith, why reason ye among yourselves because you brought no bread, Don't you understand or remember the five loaves for the five thousand and how many baskets were left over. Or the occasion of the four thousand and the seven loaves and how many baskets you gathered afterwards?

**"How is it that you do not understand that I spoke it not to you concerning bread when I said to beware of the leaven of the Pharisees and the Sadducees?"**

**Then the disciples finally understood that Jesus was not warning the disciples about the leaven of bread, but warning them not to be influenced by the doctrines of the Pharisees and the Sadducees.**

**When Jesus then had come into the area of Caeseria in Phillipi he asked his disciples saying, "Whom do men say that I, the son of man, am?"**

**And they said, "Some say thou art John the Baptist, others say Isaiah, or Jeremiah, or one of the prophets."**

**Then Jesus said, "But whom say ye that I am?"**

**And Simon Peter answered and said, "Thou art the Christ, the son of the living God."**

**Jesus answered and said unto him, "Blessed are thou, Simon Bar-joni, for flesh and blood hath not revealed this unto you, but my Father which is in heaven.**

**"I say also unto thee that thou art Petras (Peter) and upon such rocks I will build my church, and the gates of hell shall not prevail against it."**

**"I will give unto you all the keys to the kingdom of heaven and whatsoever you bind on earth shall be bound in heaven and whatsoever you shall loose on earth shall be loosed in heaven."**

**Then Jesus instructed his disciples to tell no one that he was Jesus, the Christ.**

**From that time on Jesus began to instruct his disciples concerning his going to Jerusalem, his forthcoming suffering and agony, his being despised by the elders, priests and scribes, and that he would be killed and then rise from the dead.**

**Then said Jesus to his disciples, "If any person will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake shall find it.**

**"For the Son of Man shall come in the glory of the Father with his angels, and every person shall be rewarded in accordance with his works.**

**"Verily I say unto you, that there be some standing here who will not taste of death until they see the Son of Man coming in His glory."<sup>1</sup>**

**At one time during the ministry of Jesus he took Peter, James and John and led them apart from the others to the top of a nearby mountain and before their very eyes Jesus was transfigured into his celestial body, his face shined as the sun, and his cloak was white as light and there appeared with him Moses and Elias, who began conversing with Jesus.**

**Then Peter said to Jesus, "We are plenty lucky to be here, and with your permission let us build three special markers here,<sup>2</sup> one for**

**1 Reincarnation? Figure of speech? Not properly heard?**

**2. We still go in for big historical markers.**

each of you."

At that precise moment, however, a bright cloud overshadowed them, and a voice out of the cloud said, "This is my beloved son in whom I am well pleased' hear ye him."

When the disciples heard this they were terrified and fell on their faces.

Jesus then came to them and said, "Get up. Don't be afraid."

When they looked up there was no one present except Jesus.

When they came down from the mountain Jesus charged them saying that they were to tell no one of this experience until the Son of Man be risen from the dead.

"Why then," asked the disciples, "Do the scribes say that the scripture says Elias must come first?"

"Elias truly must come first and begin the restoration. I am telling you, though, that Elias has already come and he was not accepted and they did away with him. The same type of thing shall happen to me."

The disciples then understood that Jesus was referring to John the Baptist.<sup>1</sup>

Soon after this they came to Capernium and the Internal Revenue Agent approached Peter and said, "Has your master paid his tax?"

Peter said, "He is taxed like everyone else." Jesus then approached Peter and said, "What thinkest thou, Simon? From whom do the kings of the earth collect taxes? From their own children or from strangers?"

Peter said, "From strangers."

Jesus said, "Then the children are free. However, Peter, we don't want to be a trouble case for the IRS so go down to the water's edge and cast a hook into the sea and open the mouth of the first fish that you catch and in it you will find a gold coin. Take that coin and pay both your tax and mine."

Peter did as Jesus said and took the coin and paid the tax.<sup>2</sup>

The disciples came to Jesus and began to ask him questions saying, "Who is the greatest in the Kingdom of Heaven?"

Jesus then summoned a little child unto him and placed the child in front of the disciples and said to them, "Verily I say unto you, except you change and become as little children, ye shall not enter the kingdom of Heaven.

"Whoso shall humble himself as this little child, the same shall be great in the kingdom of heaven. Whoso shall receive such a little child in my name receiveth me, but whoso shall offend one of these little ones that believe in me, it were better for him if a millstone was tied around his neck and he was drowned in the uttermost part of the sea.

It is a shame that offenses are built into the world, but woe to

1 Lots of theories here. Some say Jesus is talking re-incarnation, others the resurrection, plus other interpretations. I am awaiting further light.

2 There is a fish in the Sea of Galilee with a gold throat which is now called a "Peter Fish."

those who cause these offenses. Wherefore if thy hand is an offense, cut it off and the same goes for your foot. It is better to enter life maimed than to enter everlasting fire with both hand and feet intact.

"If thy eye offend, pluck it out for it is better to enter life with one eye than to have two eyes and be cast into the fires of hell.

"Be careful, I tell you, that you do not mistreat children for each has an angel watching and the angels are close to the Father in Heaven."

"The Son of Man is come to save the lost. What think ye? If a man has 100 sheep and one of them goes astray, does he not leave the 99 and seek the lost one? If he finds that sheep, does he not greatly rejoice and is happier over finding the lost one than being sure of the 99? So it is that it is not the will of the Father that one of these little ones should perish."

"Furthermore, if your brother or friend trespass against you, go and tell him his fault between the two of you and not in the presence of others and if he hears you, then have you improved your relationship."

"If the fellow will not listen to your grievance, then take several witnesses, two or three, and if he then refuses to hear again, tell the grievance to the church, and if he refuses to listen to the church then consider him a heathen and leave him alone."

"I tell you, that whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven.

"Again I say to you that if two of you agree on a good thing on earth the Lord God will see that it is done, for where two or three are gathered in my name there I am in the midst of them."

Peter then stepped forward and asked, "How often shall my brother sin against me and I forgive him? Seven times?"

"No, Peter," said Jesus. "Not seven times but seventy times seven."

Jesus, who traveled from place to place frequently, left Galilee and arrived on the coast of Judea beyond the Jordan. Many people followed him as he went and he healed a great number of their infirmities.

The Pharisees followed Jesus also, hoping to catch him in some heresy or trap him with trick questions.

One question they asked was about divorce. They asked Jesus, "is it lawful for man to leave his wife for just any reason?"

Jesus said, "Haven't you read the Old Testament? Your own book says that the Lord made males and females, and for this reason a man shall leave his father and cleave to his wife and they shall become one. Consequently, the two become one, and whom God hath joined no person can put asunder."

"Why then did Moses give a bill of divorcement and put away with his own wife? asked a Pharisee.

"Moses made arrangements for divorce for the people because of the hardness of their hearts, but that is not the original intention of the Lord.

**"I say unto you that the only basis for divorce is fornication."**

One of the disciples then said, "It seems to me that the best thing is not to get married."

Jesus then said, "Not everyone is able to live up to what I have said. There are some asexuals, which were so born from their mother's womb, and there are some who have had themselves fixed for priestly celibacy; so what I say applies to those who are able to abide by it."

Then there came to Jesus a group of little children and Jesus touched them and blessed them, but the disciples told the children to quit bothering Christ.

Jesus said, "Permit little children to come unto me, and forbid them not, for of such is the kingdom of heaven," Jesus then blessed the children again and departed.

A certain man came to Jesus and said, "Good master, what good thing shall I do to inherit eternal life?"

"Why do you call me good?" asked Jesus. "There is none good but God, but if you ask about doing something, try keeping the commandments."

"Which commandment?" asked the young man.

"Thou shalt do no murder, nor commit adultery, or steal, or bear false witness, you shall honor your father and mother, and love thy neighbor as thyself."

The young man said, "I have done all these things from my youth."

Jesus then said, "If you wish then to be perfect, go and sell all your possessions, give the proceeds to the poor, and follow me and I promise you treasures in heaven."

When the young man heard these words he turned away in sorrow for he had many possessions.

Then Jesus said to his disciples, "It is very difficult for an affluent person to enter or get the feel of the kingdom of heaven. It is actually easier for a camel to get down on its knees and crawl through the needle eye opening alongside the main gate than for a person of many possessions to humble himself and enter the kingdom of heaven.

The disciples then asked Jesus, "Who can be saved? Everyone has treasured possessions of some kind."

Jesus replied, "With mankind it may seem impossible, but with God everything is possible."

Peter then said, "What about us? We have given up a lot to follow you."

Jesus said unto them, "Verily I say unto you that you will have a special place with me in the world to come. I will establish 12 thrones of judgement, one for each of the tribes of Israel, and each one of you will be on one of the thrones."<sup>1</sup>

"Furthermore, everyone that has made any sacrifice or self-denial, given up a house, or a friend, or left wife, sisters, mother, children or land or glory for my sake, shall receive a hundredfold and

<sup>1</sup> This might mean wearing their commemorative plaques around their necks.



shall inherit eternal life. Many, however, that seem to be the first on earth shall be the last, and many of the least important on earth shall be first in heaven."

En route to Jerusalem, Jesus took the disciples aside and said to them, "We are now going to Jerusalem where I shall be betrayed and turned over to the chief priests and scribes, and they shall condemn me to death.

"I shall be turned over to the non-Jews to be mocked and beaten, and then crucified, and the third day I shall rise from the dead."<sup>1</sup>

Then came to Jesus the mother of James and John and she worshipped Jesus.

Jesus said to her, "What do you want?"

She replied, "When you establish your kingdom, please arrange matters so that one of my sons sits on your right hand and another on your left hand."

Jesus said, "You really don't understand what you are asking." Then Jesus turned to James and John and said, "Are you able to drink of the cup that I shall drink or be baptized with the treatment with which I shall be baptised?"

"We are able," said James and John.

"You shall indeed get the chance," said Jesus, "and you shall drink of my cup, be baptised with my baptism, but to sit on my right hand or on my left is not mine to give, but it shall be given to them for whom it is prepared by God, my father."

Now the other ten disciples didn't like the power play<sup>2</sup> and grumbled about it.

Jesus called them all together to tone things down a bit and said to them, "You know that politicians exercise dominion and great leaders do the same thing in the earthly culture system, but let it not be that way with you, but whosoever would be great among you, let him be one who ministers, and whosoever would be chief among you, let him be one who serves, even as the Son of Man came not to be ministered unto, but to minister and to give his life as a ransom for many."

Jesus reminded the disciples how he had already ordained them on a mountainside that they should go forth and preach, and how he had given them certain powers to heal, and to cast out devils and called them by name, Peter, James, John, Andrew, Phillip, Bartholomew, Matthew, Thomas, James (the son of Alphaeus), Thaddeus, Simon (the Canaanite), and Judas.

It was on the occasion of the ordination that Jesus spoke to them about the accusation that he was a prince of the devil because he cast out evil spirits.

Jesus said, "How can evil cast out evil? If a kingdom is divided against itself it shall surely fall, neither can a house nor a business

1 Apparently at this point the disciples did not understand enough of what Jesus said to even ask a question.

2 Still going on in the church.

that is divided against itself stand. If evil were to rise up against evil it would overcome itself.

"No evil person can go into a strong mans house to spoil his possessions unless he first tie up the strong man. Verily I say unto you that all sins shall be forgiven of people, and all blasphemers, except those violations against the holy spirit of God, such violators stand in danger of eternal damnation, Those who accused me of having an unclean spirit are in big trouble."

About this time, or at least on one occasion, the mother of Jesus and some of his childhood associates were on the outside of a house in which Jesus was teaching, and they were calling for Jesus.

One of the multitude came into the house and told Jesus that his mother and some friends were outside and wished to see him.

Jesus said to the group around him, "Who is my mother or my brother?"

Jesus then looked caringly at the group around him and said, "You are my mother and my brethren, for whosoever shall do the will of God, the same is my mother, my sister, and my brother."<sup>1</sup>

Now as Jesus had passed through Jericho there was a certain man named Zaccheus, a rich man, and a chief among the publicans, and he sought to see Jesus, but he was so short of stature that the crowd blocked his view. As a result he ran ahead of the group and climbed a sycamore tree.

When Jesus came to the place where Zaccheus was, he looked up at the man and said to him, "Zaccheus, hurry and come down from that tree for I would like to have lunch with you."<sup>2</sup>

Zaccheus scrambled down and received Jesus joyfully into his house.

Most of those following Jesus grumbled considerably saying among themselves that Jesus had gone to dinner with a sinner.

Following the meal and after listening to Jesus, Zaccheus said unto the Lord, "Behold, Lord, half my goods I will give to the poor and if I have acquired anything with a false appraisal I will restore it twofold."

Jesus said to him, "This day hath salvation come to this house, for as a descendant of Abraham you are the patriarch of this house. Remember that the Son of Man has come to seek and save that which is lost."

Sometime before this Jesus made a trip to Galilee and the shortest route would take him through the land of Samaria.

As Jesus approached Sycher, a small town in Samaria, he was close to a piece of property which Jacob had given to his son Joseph and on which was located a well. Jesus was weary from a long walk and so he sat by the well getting a little rest.

There came on the scene a Samaritan woman who had come to

1 My guess is that after making his point, Jesus then sent for Mary and his brethren.

2 For a small fee, a townsguide will show you this tree today.

draw water. Jesus was alone because the disciples had gone into town shopping for food.

"Would you be kind enough," asked Jesus, "to give me a drink of water?"

"What goes on here?" asked the woman. "How is it that you a Jew, are being courteous to me, a woman of Samaria? Didn't you know that the Jews have no dealings with the Samaritans?"

Jesus answered and said to her, "If you know the word of God and who it is that speaks with you asking for a drink, you would have asked him for a drink, and he would have given you a drink of living water."

"Sir," said the woman, "you don't have a bucket. How can you get water from the well? Where is this living water, anyway? Are you greater than our father Jacob who left us this well and who drank here himself, as well as his children and his cattle?"

"Whosoever shall drink of this water shall thirst again, but whosoever shall drink of the water that I can give need never thirst again, for the water that I give is a well of water springing up within a person all the way to eternal life."

The woman then said, "Give me of this water that I may never thirst again and never have to come to the well ever again."

Jesus said to her, "Go call your husband and come back here."

I have no husband," the woman said.

Jesus said, "You have spoken the truth when you said you had no husband. You have had five husbands, and the one you are living with now is not your husband."

"I perceive, sir," the woman said, "that thou art a prophet. Our fathers worshiped in this area and yet you Jews think that Jerusalem is the only place for worship."

Jesus said to her, "Lady, believe me, that the hour cometh when ye shall neither in this mountain area nor in Jerusalem worship God."

"You really don't know what you worship, but we know what we worship, for salvation is coming through the Jews. The hour cometh and now is when the true worshippers shall worship God in spirit and in truth, for the Lord seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth."

The woman then said, "Well, I know that a Messiah cometh who will be called the Christ, and when he comes he will tell us everything."

Jesus said unto her, "I that speak unto thee am he."

The disciples arrived at this juncture and were greatly surprised to see Jesus talking to a Samaritan woman, but they were embarrassed to ask Jesus about the conversation.

The woman left her water bucket and went into town and began to tell the local men<sup>1</sup> about Jesus saying to them that they should come and see Jesus, that he must be the Christ, else he could not have told her all about herself.

<sup>1</sup> You won't find a woman who has shed over five husbands chattering with the local ladies.

In the meantime, the disciples tried to get Jesus to eat a hamburger or at least a grilled cheese sandwich, but he said to them, "I have meat to eat that you know not of."

The disciples then began to ask each other if someone had slipped Christ some food.

Jesus sensed their misunderstanding and said to them, "My meat is to do my Father's will and to finish the work."

"Don't you hear farmers say 'In four months there will be harvest time?' Behold, I say to you, lift up your eyes and look on the fields, for they are white for harvest. The person that reaps the harvest of which I am speaking is paid with the fruit of eternal life, and then he that soweth and he that reapeth are both happy."

"This is the meaning of the saying that one sows and another reaps. You are prepared to reap where others have sowed for other persons labored and you are entered into their labors."

Many of the Samaritans of that city began to believe on Jesus because of the testimony of the woman.

The Samaritans urged Christ to remain in the area, which he did for two days and many more believed because of the teaching of Jesus.

Some of the men said to the woman, "Now we believe, not just because of you, for we have heard him ourselves and we know now for sure that he is the Christ, and savior of the world."

From here Jesus went forth into Galilee where Jesus commented that a prophet received honor almost everywhere except in his own home town.

Prior to leaving Jerusalem on this trip a ruler of the Jews, a prominent Pharisee named Nicodemus, came to Jesus at night and said to him, "Rabbi, we know that thou art a teacher come from God, for no person could do the miracles you do except God be with him."

Jesus then said, "Verily, verily I say unto you that except a person be born again he cannot enter into the kingdom of God."

"I don't understand," said Nicodemus, "How can a man be born again when he is old? Can he enter a second time into his mother's womb?"

"Verily I say unto you," said Jesus, "that except a person be born of the water and the spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh, but that which is born of the spirit is spirit."

"Marvel not that I say unto you that you must be born again. Being born of the spirit is like the wind, it bloweth wherever it listeth, you hear the sound of it but you don't know from whence it comes, or where it goes."

Nicodemus said, "How can these things be?"

Jesus said, "Aren't you one of the smartest men in Jerusalem and you don't understand? We speak of what we know and testify to what we have seen and yet you don't accept this."

"If I told you earthly things and you don't believe, what good would it do to tell you heavenly things?"

**"No man has ever ascended to heaven and returned to earth to report, except the Son of Man who came down from heaven, and as Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but shall have eternal life."**

**"For God so loved the world that he sent his only begotten son that whosoever believeth in him should not perish but should have eternal life."**

**For God sent his son into the world not to condemn the world, but that the world through him might be saved."**

**"He that believeth on the son is not condemned, but he that refuses to believe is already condemned because he has not believed in the name of the only begotten son of the Father."**

**And this is the condemnation, that light has come into the world and people loved darkness more than light, because their deeds were evil."**

**"Everyone that doeth evil hateth the light, neither cometh to the light for fear that their deeds will reproved."**

**"But the person who pursues the truth comes to the light, and his deeds show that they are inspired by God."**

**And the Lord said, "If you had the faith of a grain of mustard seed, you might say to this sycamore tree 'be plucked up by the root and planted in the sea', and it would obey you."**

**"But which of you having a servant plowing or feeding cattle will say unto him when he has come in from work 'go and sit down to meat,' but will usually say to him 'make ready something for me to eat and get my slippers out and serve me until I have finished eating and drinking.'**

**"Does he thank the servant because he did the things that he commanded? I doubt it."**

**"So likewise you, when you have done all the things which are commanded you, you say 'We are unprofitable servants, for we have done only those things which it was our duty to do.'"<sup>1</sup>**

**As the time came for Jesus to go to Jerusalem for the Passover Week he sent messengers ahead to make reservations at certain communities enroute. The messengers were refused, and when James and John learned this they said to Jesus, "Why not command fire to come down from heaven and consume those people, just like the Lord did for Elijah?"**

**Jesus rebuked the disciples saying, "You don't know what you're asking. You don't understand the spirit of the kingdom. For the Son of Man has not come to destroy lives, but to save them."**

**It came to pass as they proceeded further a man joined them and said to Jesus, "I will follow you wherever you go."**

**Another one said, "I will follow thee, but I have out of town company at my house and I need to tell them good-bye."**

**1 The call to go the second mile.**

Jesus then said, "No man having put his hand to the plough and looketh back is worthy of the kingdom of God."

After these instances the Lord appointed also seventy and sent them in pairs ahead of time to prepare the various places for the visit from Jesus.

Jesus spoke to the seventy saying, "The harvest is truly plentiful, but the laborers are few, pray ye the Lord of the Harvest to send more laborers."

"I know I send you forth as lambs among wolves. Carry no purse, no manual, no extra shoes, and don't piddle along with coffee breaks."

"Into whatsoever house ye enter, say 'Peace be unto you.'"

Now it came to pass as they went that they entered a certain village and a woman named Martha received him unto her house.

Now Martha had a sister named Mary who also sat at Jesus feet and listened to his teaching, but Martha was busy with cookies, and coffee, and serving and she complained to Jesus that Mary was not helping.

Jesus said to her, "Martha, Martha, thou art careful and troubled about many things, but one thing is needed and Mary hath chosen that good part, which shall not be taken away from her."

On one occasion it was reported to Jesus that Pilate had shed the blood of a group of Galileans.

Jesus said, "You don't think that those Galileans were killed because they were the worst ones do you? I tell you this though, unless you repent, you ultimately will have the same fate."

"Surely, you don't think that the 18 that were killed when the tower of Siloam fell were the 18 worst people in Jerusalem. That is not the system, but except ye repent in final judgement, this is the type of thing that will happen to you."

Jesus felt a great compassion for the multitudes for they seemed lost and as if they were sheep not having a shepherd.

Then Jesus commented to the disciples, "The harvest truly is plenteous, but the laborers are few; so pray the Lord of the harvest that he will send forth more laborers."

Not long after this Jesus and his disciples were taking a short cut through a corn field on the Sabbath day. The disciples, as usual, were hungry and so they started picking some of the corn and eating it.

There were some Pharisees hanging around and they saw what the disciples did.<sup>1</sup> Immediately the Pharisees came to Christ and told him his disciples were breaking the law of the Sabbath.

Jesus then said to them, "Don't you smart alics remember what David did when he was hungry and those with him also, how he and his group entered the house of God and ate the communion bread. This was against the law, for only the priests could eat the communion bread."

"Have you not read also in the law that the priests on the Sabbath day may violate the Sabbath law and be excused. I now declare to

1 American Express, not the Bible, says 'don't leave home without one.'

you that you are in the presence here of one greater even than the temple itself. If you really knew the meaning of this you would think more of mercy and less of sacrifice and you would not have condemned these guiltless ones."

"The Son of Man is Lord even of the Sabbath Day."

"I tell you the Sabbath was made for man, and not man for the Sabbath. What is more, the Son of Man is Lord of the Sabbath."

The day following the feeding of the 5,000, Jesus walked on the sea and joined the disciples in a boat which was bound to Capernium. The disciples were astounded, but Jesus calmed them.

Many of the people who were left on the shore soon found other boats that would take them to where Jesus was. When they found Jesus they asked him how he had crossed the water without a boat.

Jesus said to them, "Verily, verily I say unto you, ye seek me not because of miracles, but because you had a good free meal.

"Labor not for the meat which perishes, but for the meat which endureth into eternal life, which the Son of Man will give unto you, for him hath God the Father sealed."

Then they said to him, "What shall we do that we might work the works of God?"

Jesus answered and said unto them, "This is the work of God, that you believe on him that he sent."

They said next to him, "What sign do you show us that we may see and believe? What work will you do?"

"Our fathers did eat manna in the desert, as it is written, God gave them bread from heaven to eat."

"Verily, verily I say unto you," said Jesus, "Moses gave you not that bread from heaven, but my Father giveth you the real bread from heaven.

"For the bread of God is he that cometh down from heaven, and giveth life to the world."

Then they said, "Lord give us this bread."

Jesus said, "I am the bread of life, and he that cometh to me shall never hunger and he that believeth on me shall never thirst."

"Yet I say unto you, that you have seen me and still don't believe. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

"For I came down from heaven not to do my own will, but the will of him who sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Now this is the will of him that sent me, that everyone who seeth the Son, and believeth on him, shall have everlasting life, and I will raise him up at the last day."

After Jesus had said that he would have to suffer and be rejected even by the church, Peter took exception to this.

Jesus then turned to Peter and said, "Get thee behind me, Satan; for you do not understand the ways of God, but only the ways of mankind."

Then Jesus summoned the others who were around and he said to them, "If any man will come after me let him develop self control, and take up any necessary burden, and follow me."

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it."

"For what shall it profit a man if he gain the whole world and lose his own soul or what shall a man give in exchange for his soul?"

"Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with his holy angels."

The Jews then murmured at him because he said that he was the bread which came down from heaven.

They said among themselves, "Is not this Jesus the Son of Joseph, whose father and mother we know? How is it that he says he came down from heaven?"

Jesus therefore answered and said to them, "Murmur not among yourselves. No man can come to me except the Father send him, and him I will raise up at the last day.

"It is written in the prophets and they shall be all taught of God. Everyone therefore that hath heard and hath learned of the Father cometh to me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father."

"Verily, verily I say unto you, he that believeth on me hath eternal life, for I am the bread of life."

"Your fathers did eat manna in the wilderness, and they are all dead. This bread of which I speak cometh down from heaven and it a person takes it, they shall never die."

"I am the living bread which has come down from heaven. If anyone eats of this bread they shall never die. Now the bread that I will give is my flesh, which I will give for the life of the world."

The Jews began to discuss among themselves saying they didn't see how Jesus could give us flesh for them to eat.

Jesus said unto them again, "Verily, verily, except ye eat the flesh of the Son of Man and drink his blood, you have no real life within you."

Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed."

"He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father sent me and I live by the Father, so he that eateth me even he shall live by me."

"This is the bread which came down from heaven, not as your father's did eat manna and are dead: for he that eateth of this bread shall never die."

These things Jesus said as he taught in the synagogue at Capernium.

Many of the disciples after hearing this discourse began to wonder among themselves at the meaning.



Jesus said to them, "Does this teaching bother you? What if you were to see the Son of Man ascend up to where he was before?"

"It is the spirit that liveth. The flesh doesn't amount to anything. The words that I speak unto you deal with the spirit, and that is life. I also know that there are some who don't believe all this."

"Again I say unto you, that no person can come unto me except it were arranged by the Father."

After this dissertation many of the followers of Jesus quit him. Jesus then turned to the twelve and said, "Will you also go away?"

Then Simon Peter said, "Lord, to whom would we go? You have the words to eternal life. We believe and we are sure that thou art the Christ the Son of the Living God."

Jesus then said, "Yet even though I have chosen you twelve, one of you will betray me."

Jesus was speaking of Judas Iscariot, who would in time betray him.

Shortly after this Jesus went into Galilee in order to be away from the Jewish leaders in Jerusalem who sought to kill him.

The associates of Jesus, however, urged him to leave Galilee and go into Judea and reveal himself and perform great miracles, for they thought Jesus should not be so secret about his good works. Actually, his own followers wanted Jesus to make more of a show of his greatness, for they were not themselves convinced as believers.

Jesus said to them, "I'm sorry, but my time has not come, but your time is already at hand."

"The world cannot hate you, but they hate me, because I tell things like they are, and criticize the evil works of the world."

"You go on to Judea for the feast of the tabernacle, but I won't go because it is not yet time for me."

So Jesus remained in Galilee. After the others had gone, however, Jesus went in secret.

Now the Jews began to ask for him at the feast and to wonder as to his whereabouts. There was also much murmuring about Jesus with some saying he was a great deceiver and others defending him, but no one publically denouncing Jesus for fear of the people.

Now about half way through the feast period Jesus revealed himself and began to teach in the temple.

The Jews marveled that he would know so much without having been to college or Seminary.

Jesus answered them saying, "My doctrine is not mine, but his that sent me. If any man will do his will he will know if the doctrine be of God or if it is something of mine."

"He that speaketh of himself seeketh his own glory, but he that seeketh the glory of him that sent me, the same is valid, and there is no unrighteousness in him."

"Did not Moses give you the law, and yet none of you keep the law. Why then do you want to kill me?"

The people said, "You have a devil in you. Who is it that wants to

kill you anyway?"

Jesus said then, "I perform a miracle and you marvel. Moses gave you the rite of circumcision and you circumcise a man on the Sabbath day."

"If a man on the Sabbath day receive circumcision in order that the law of Moses not be broken, why are you angry at me because I have healed a man on the Sabbath day?"

"Don't judge by appearances, but use only righteous judgement."

Then a fellow from Jerusalem said, "Isn't this the man they want to kill? This man speaks very plainly and they say nothing to him, or do the rulers know indeed that this one is the very Christ."

"However we know this much, whence he is, but when Christ cometh no man knoweth whence he is."

Jesus then spoke forth in the temple saying, "Ye both know me, and you know whence I am, and I am not come of myself, but he that sent me is true, whom ye know not, but I know him, for I am from him and he hath sent me."

Then they sought to take him, but they could not for his hour had not come.

And many of the people believed on Jesus, for they reasoned that no one but Christ could perform all the miracles that they had seen.

Now the Pharisees heard that the people murmured such things and so the Pharisees and the chief priests sent officers to take Jesus.

Jesus then spoke to the people and said, "Yet a little while I am with you and then I go to him that sent me, you will seek me, but you will not find me, for where I go you cannot go."

Then said the Jews among themselves, "Where will he go that we can't find him? Will he go to the scattered Gentiles, and teach the Gentiles? What kind of weird saying is this 'ye shall seek me and not find me, and where I am thither ye cannot go?'"

Now on the last day of the feast period, Jesus stood forth and said, "If any man thirst let him come unto me and drink. he that believeth on me as the scripture hath said, out of him shall flow rivers of living water. (Jesus was speaking of the Spirit which believers would receive; for as yet the Holy Ghost was not given, as Jesus had not as yet been glorified.)

Many of the people who heard this said, "Of a truth, this is the prophet."

Others said, "This is the Christ."

Still others said, "Shall Christ come out of Galilee? Hath not the scripture said that Christ cometh from the seed of David, and out of the town of Bethlehem, which was also the home town of David?"

So there was a division among the people over the matter. Some wanted to arrest Jesus, but no one laid hands on him.

The officers that were sent to arrest Jesus returned to the Chief Priests and the Pharisees and were asked, "Why didn't you bring Jesus here?"

**They replied, "Never man spake as this man."**

**The Pharisees said, "Are ye also deceived? Have any of the rulers or the Pharisees been deceived? People who know not the law are cursed."**

**Now Nicodemus, who had come to Jesus in the night, said to them, "Doth our law judge any man without a hearing and a report on his activities?"**

**They then said to Nicodemus, "Are you of Galilee? Search and look for out of Galilee riseth no prophet."**

**Then everybody went home.**

**Following this Jesus went unto the Mount of Olives and then early the next morning he returned to the temple, and many people gathered, and Jesus sat down and taught them.**

**The Scribes and the Pharisees then brought to him a woman taken in adultery, and they set her in the midst and then they said to Jesus, "Master, this woman has been caught in the very act of adultery, now Moses has said to us in his law that such should be stoned to death, what do you say?"**

**They said this, of course, in an effort to trap Jesus, but Jesus simply stooped down and with his finger began to write on the ground as if he had not heard them.**

**They were persistent, however, and continued asking, until at last Jesus said to them, "Let him that is without sin among you cast the first stone."**

**Again he stooped and began to write on the ground.**

**Now those that heard this were convicted by their own conscience and so they departed one by one, beginning with the eldest. Jesus was left alone with the woman.**

**When Jesus looked up and saw that all were gone except him and the woman he said to her, "Woman, where are your accusers? Hath no man condemned thee?"**

**She said, "No man, Lord."**

**"Neither do I condemn thee," said Jesus. "Go and sin no more."**

**Jesus then returned to the group he had been teaching and said "I am the light of the world. No one who follows me shall walk in darkness, but shall have a light of life."**

**The Pharisees then said to Jesus, "What you say isn't true."**

**Jesus replied, "I bear record of myself and what I say is true. I know whence I came and whither I go. But you cannot tell whence I came or where I go.**

**"Ye judge after the flesh but I judge no man. Yet if I do judge, my judgement is true, for I am not alone, but I and the Father that sent me."**

**"It is written in your law that the testimony of two men is true. I am the one that beareth witness of myself, and the Father that sent me beareth witness of me."**

**Then said they to Jesus, "Where is your Father?"**

**Jesus said, "Ye neither know me nor my Father. If ye had known**

me, ye would have also known my Father."

These words spoke Jesus in the Treasury section of the temple, and no man laid hands on him for his time was not come.

Jesus continued teaching saying, "I go my way and you shall seek me and shall die in your sins; but whither I go, ye cannot come."

Then said some of the Jews, "Will he kill himself?" This was because Jesus had said whither I go ye cannot come.

Jesus said to them, "I am from above, but ye are from beneath, ye are of this world, but I am not of this world. I said therefore to you that you would die in your sins, for if ye believe not in me ye shall die in your sins."

Then they said to him. "Who are you?"

Jesus said, "The same as I said from the very first. I have many things to say and to judge of you, but he that sent me is true, and I speak to the world those things which I have heard of him."

They did not understand that he spoke to them of the Father.

Jesus then spoke further saying, "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me, I speak these things.

"Now he that sent me is with me, the Father hath not left me alone, for I always do those things that please him."

As he spake these words, many believed on him.

Then said Jesus to those Jews who believed on him, "If ye continue in my word, then you are indeed my disciples, and ye shall know the truth, and the truth shall bring you freedom."

They said to Jesus, "We are the seed of Abraham, and we have never been in bondage, why do you say we will be free when we are already free?"

Jesus answered and said to them, "Whosoever committeth sin is the servant of sin, and the servant abideth not in the house forever, but the son abideth forever."

"If the son, therefore, shall make you free, you are free indeed. I know you are Abraham's seed, but ye seek to kill me, because you don't like what I say."

"Yet I speak only that which I have seen with my Father, just as you do that which you have learned from your father."

They answered and said "Abraham is our father."

"If you are Abraham's children," said Jesus, "ye would do the works of Abraham, but now you seek to kill me, a man that hath told you the truth, which I have heard of God, not of Abraham. Ye do the deeds of your father."

"We are not bastards," they said, "we have one father, even God."

Jesus said, "If God were your father, ye would love me, for I proceedeth forth and came from God, neither came I of myself, but he sent me. Why don't you understand what I am saying? It is because you won't listen. You are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, for there was no truth in him. When he speaks a lie, he

speaketh on his own, for he is a liar, and the father of lies."

"Because I tell you the truth ye believe it not. Which of you convinceth me of sin? And if I say the truth, why don't ye believe me?"

"He that is of God beareth God's words, you don't bear them because you are not of God."

The Jews then said, "Isn't it true that you are a Samaritan and a devil?"

Jesus said, "I do not have a devil within me, but I honor my Father and you dishonor me. I seek not my own glory, there is only one that seeketh and judgeth."

"Verily, verily I say unto you, that if a man keep my saying he shall never taste death."

The Jews then said to him, "Now we know you are a weirdo. Abraham is dead and also the prophets, and yet you say that if a man keeps your saying, he will never taste death."

"Are you greater than Abraham? Isn't Abraham dead, and the prophets? Who do you think you are to elevate yourself above them?"

Jesus said, "If I honor myself, my honor is nothing. It is my father that honoreth me, of whom ye say that he is your God."

"Yet, ye have not known him, but I know him, and if I said I didn't know him, I would be a liar, but I do know him, and I keep his word."

"Your father Abraham rejoiced to see my day, and he saw it and was glad."

Then the Jews said, "You are not even 50 years old yet, and hast thou seen Abraham?"

"Verily, verily I say unto thee," said Jesus, "before Abraham was I am."

Then they took stones to cast at him, but Jesus dissappeared, and went out of the temple, going right through the midst of them.

Now a certain man was sick by the name of Lazarus, of Bethany, the brother of Mary and Martha. This was the same Mary that anointed the Lord with ointment and wiped his feet with her hair.

As it appeared that Lazarus was quite ill, the sisters sent word to Jesus saying, 'he whom thou lovest is sick.'

When Jesus received this word, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

Now Jesus loved Martha and her sister and Lazarus. Nevertheless, even after hearing of Lazarus sickness, Jesus remained where he was for two days.

Then Jesus said to the disciples, "It is time for us to go into Judea."

The disciples said, "Don't you remember that the last time you were there the Jews tried to stone you? You mean you wish to return?"

Jesus said, "Aren't there 12 hours in a day? If any man walketh in the day he stumbleth not, because he sees the light of the world, but if a man walk in the night he stumbleth because there is no light for

him."

After that Jesus said to his disciples, "Our friend Lazarus sleepeth, but I go that I may wake him out of his sleep."

The disciples said, "Lord, if he sleepeth he must be well."

However, Jesus spoke of his death, but the disciples thought he spoke of Lazarus taking a rest. Then said Jesus unto them plainly, "Lazarus is dead. I am glad for your sakes that I was not there to the intent that you might believe. Let us go to him."

Then said Thomas, "Let us go with him and, if necessary, die with him."

When Jesus came near Bethany he learned that Lazarus had been in the grave for 4 days. Many of the Jews had come from the church to comfort Mary and Martha concerning the passing of Lazarus.

Then Martha, as soon as she had heard that Jesus was coming, went and met him, but Mary waited at home.

Then said Martha to Jesus, "Lord, if thou hadst been here my brother would have never died, but I know that even now whatsoever thou wilt ask of God, God will give it thee."

Jesus said unto her, "Thy brother shall rise again."

Martha said to him, "I know that he shall rise again at the resurrection on the last day."

Jesus said unto her, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth on me shall never die. Believest thou this?"

She said to him, "Yea, Lord, I believe that thou art the Son of God which should come into the world."

And when she had said this she went her way and went to her sister and in private told her that the Lord had come, and that he was asking for Mary.

As soon as Mary heard this she immediately went and sought Jesus and she found him where Martha had met him, for Jesus had not as yet come into the town proper.

Now the Jews who were with Mary at the house as comforters saw her hastily departing and so they followed her, thinking that she was no doubt going to the graveside of Lazarus.

Now when Mary had come to where Jesus was, she fell down at his feet and said unto him, "Lord, if thou had been here my brother would not have died."

When Jesus saw her weeping and the Jews also which came with her weeping<sup>1</sup> he groaned in spirit and was troubled.

Jesus said to them, "Where is Lazarus buried?"

"Come and see," they said.

Jesus wept.

Then the Jews said, "Behold how much Jesus loved him."

Some said, "Could not this man who made the blind to see prevented the fatal sickness of Lazarus?"

Jesus therefore, still groaning in spirit, cometh to the grave. It

<sup>1</sup> Church people are still good about weeping with each other.

was a cave with a stone sealing up the entrance.

Jesus said, "Take away the stone!"

Now Martha, the sister of Lazarus said, "Lord, by this time his body smells for he has been dead four days."

Jesus said to her, "Did I not say to you that if you believed you would see the glory of God?"

Then they took away the stone from the grave and Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always heard me, but because of the crowd, I said it aloud in order that they might believe that you sent me."

When he had thus spoken, he cried with a loud voice, "Lazarus, come forth!"

He that was dead came forth, bound hand and foot with grave clothes, and his face was bound with a napkin.

Jesus said unto them, "Loose him and let him go."

Now many of the Jews who had accompanied Mary and saw what Jesus did became believers.

Some of the others, however, immediately went to the chief priests and the Pharisees and reported on all that they saw and heard.

This caused a gathering of the chief priests and the Pharisees. "What are we to do? This man continues to work miracles. If we let him alone, soon all men will believe in him, and then the Romans will come and remove us from our positions of authority."

One of them, named Caiaphas, being a high priest that year, said, "Ye don't know anything. Consider that it is expedient for one person to die for the people rather than our whole nation perish."

He did not speak this of himself, but being high priest that year, he prophesied that Jesus should die for the nation, and not just for one nation, but for the children of God scattered all over the world.

From that day forward, this group began serious planning as to how to arrange to have Christ killed legally.

Jesus therefore walked no more openly among the Jews but went into nearby wilderness area to a city called Ephrath and remained there with his disciples.

The Jews passover was near at hand and many of the people from the rural areas went to Jerusalem early in order to purify themselves.

Many of them asked about Jesus and stood around the temple wondering if Jesus was going to risk coming to the temple during Passover Week.

Now the chief priests and the Pharisees had passed the word that if anyone knew of the whereabouts of Jesus they should report it in order that they might arrest him.

There were certain Greeks that came up to worship at the feast time and they came to Phillipi and said that they wanted to meet Jesus.

Jesus said to them, "The hour has come that the Son of Man should be glorified. Verily, verily I say unto you except a kernel of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much produce."

**"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."**

**"If any person serve me let that person follow me and where I am shall also that servant be. If any person serve me, that person will my Father honor."**

**"Now is my soul troubled; what shall I say? Father, save me from this hour, but for this very hour came I into the world."**

**"Father, glorify thy name."**

**Then a voice from heaven said, "I have both glorified it, and will glorify it again."**

**The people that stood by and heard it said it thundered, though some thought an angel had spoken.**

**Jesus said, "This voice came not because of me, but for your sakes. Now is the judgement of this world for now the prince of this world will be cast out. I, if I be lifted up, will lift all men unto me."**

**This he said signifying by what death he should die.**

**The people then said, "We are told out of the law that Christ abideth forever; how sayest thou that the Son of Man must be lifted up? Who is this Son of Man?"**

**Jesus then said to them, "Yet a little is the light with you, walk while ye have the light for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light."**

**Then Jesus departed and hid himself.**

**In spite of all the miracles that Jesus had performed most of the people still did not believe on him.**

**This was a fulfillment of the prophecy of Isaiah who wrote, "Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?"**

**They could not believe also because of another prophecy of Isaiah which said, "He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them."**

**These are the things Isaiah said when he saw his glory in a vision and spoke of him.**

**Nevertheless there were still some among the rulers who believed on Jesus, but because of the Pharisees they made no public profession for fear of being thrown out of the church; for they loved the praise of men more than the praise of God.**

**Jesus spoke forth saying, "He that believeth on me, believeth not on me, but on him who sent me, and he that seeth me, seeth him that sent me."**

**I am come as a light into the world, that whosoever believeth on me should not abide in the darkness. If any man hear my words, and believe not, I do not judge him, for I came not to judge the world, but to save the world."**

**"He that rejecteth me and receiveth not my words hath one who judgeth him. The word that I have spoken, that same word will judge him in the last day."**

**"For I have not spoken of myself, but the Father which sent me,**



he gave me a commandment of what I should say and what I should speak."

"I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said to me, so I speak."

Later on Jesus taught them saying, "Let not your heart be troubled, ye believe in God believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will return again and receive you unto myself that where I am ye may be also."

"Whither I go, ye know, and the way ye know."

Thomas then said, "Lord, we don't know where you are going, how can we know the way?"

Jesus said to him, "I am the way, the truth, and the life; no person cometh unto the Father except by me."

"If ye have known me, you have also known the Father; so feel that from henceforth you know him and have seen him."

Phillip then said, "Show us the Father and we will be satisfied."

Jesus said, "Have I been so long with you and yet thou hast not known me? He that hath seen me, hath seen the Father."

"These things I have spoken to you being still with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said to you."

"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid."

Again Jesus gathered the disciples and then taught them further saying, "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away, and every branch that bears fruit he purgeth it that it may bring forth more fruit."

"Now you are clean through the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it be attached to the vine, no more can ye, except ye abide in me."

"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

"If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned."

"If ye abide in me and my words abide in you, ye shall ask what you will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

"As the Father hath loved me, so have I loved you, continue ye in my love. If you keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love."

"These things have I spoken to you that my joy might remain in

you and that your joy might be full. This is my commandment: That ye love one another as I have loved you."

"Greater love hath no man than this, that a man be willing to lay down his life for a friend. Ye are my friends, if ye do whatsoever I command you."

"From now on I do not call you servants, for the servant knoweth not what his Lord does, but I have called you friends, for all things that I have heard of my Father I have told to you."

"You did not choose me, but I have chosen you, and ordained you that you should go forth and bear fruit, and that your fruit should remain, and that whatsoever you should ask the Father in my name, he may give it to you. I remind you again to love one another."

"If the world hate you, know that the world hated me before it hated you; if ye were of the world, the world would love its own, but because you are not of the world, therefore the world hateth you."

"Remember, I told you the servant is not greater than his lord. If they have persecuted me, they will persecute you. If they have kept my sayings, they will keep yours also."

"But all these things they will do unto you for my names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin."

"He that hateth me, hateth my Father also. If I had not done unto them the works that none other person had ever done, they had not had sin, but now hath they both seen and heard me and my Father."

"But this has happened that the work might be fulfilled that is written in the law, 'They hated me without a cause.' "

"But when the Comforter is come, whom I will send unto you from the Father even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, and ye shall also bear witness, because ye have been with me from the beginning."

"These things I have spoken to you that you might not get confused or upset, for they shall put you out of the church, in fact the time will come when those that kill you will think they are doing God a service. They will do these things because they have not known me nor the Father."

"I am telling you these things now so that when they happen you will remember and not be frustrated. I have been telling you things in preparation since I have been with you from the beginning."

"Now I go my way to him that sent me, and none of you need ask where that is, but because I have said I was leaving I know that you are sorrowful. Nevertheless I tell you truly, it is best for you that I depart, for if I go not away from Comforter will not come, but if I depart I will send him unto you."

"When he is come he will reprove the world of sin and of righteousness, and of judgement; of sin, because they believe not on me, of righteousness because I go to the Father and ye see me no more, of judgement, because the prince of this world is judged."

**"I have yet many things to say to you, but ye are not able to take it all now. However, when he, the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak and he will show you the things to come."**

**"He shall glorify me, for he shall receive from me and show it all to you. All things that the Father hath are mine, therefore said I that he shall take of mine and shall show it unto you."**

**"A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father."**

**Then said some of the disciples among themselves, 'What is this that he just said? A little while and ye shall not see me, and again a little while and ye shall see me, and because I go to my Father? What is all this? We really don't get it.'**

**Now Jesus knew what they were thinking and he said to them, "Do you want to know what I meant when I said in a little while ye shall not see me, and then in a little while ye shall see me? Verily I say unto you, that you shall weep and lament, but the world will rejoice, ye shall be sorrowful, but then your sorrow will be turned into joy."**

**"A woman who is in labor hath sorrow, because her hour is come, but as soon as she is delivered of the child she forgets the anguish for joy that a person is born into the world."**

**"Now ye therefore hath sorrow, but I will see you again and you will rejoice and your joy will not be taken away."**

**"And in that day, ye shall ask me nothing, but verily I say unto you that whatsoever ye shall ask the Father in my name, he will give it to you. Up to now you have asked nothing in my name, but ask, and ye shall receive, that your joy may be full."**

**"These things have I spoken to you in proverb form, but the time comes when I shall no longer speak to you in proverbs, but I shall show you plainly of the Father."**

**"At that day, ye shall ask in my name and I say unto you that I will pray to the Father for you; for the Father loveth you, and because you have loved me and hath believed that I came from God. I came forth from God and am come into the world. Again, I leave the world and return to the Father."**

**"Now you speak plainly and not in proverbs," said the disciples. "Now are we sure that you know all things and needest not that any man should ask you, by this we believe that you came forth from God."**

**Jesus answered them, "Do you really believe? Behold the hour cometh, yet is now come, that ye shall be scattered, every one on his own, and ye shall leave me alone, and yet I am not alone because the Father is with me."**

**"These things I have spoken to you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.<sup>1</sup>**

**1 How can we do else but rejoice in hope.**

These words Jesus spoke and lifted up his eyes to heaven and said, "Father, the hour is come. Glorify thy Son in order that the Son may also glorify thee. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent. I have glorified thee on the earth. I have finished the work which thou has given me to do."

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was created. I have manifested thy name unto the men which thou gavest me, and they have kept the word."

"Now they understand that all things whatsoever thou has given me are of thee, for I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

"I pray for them. I pray not for the world, but for them which thou hast given me, for they are mine, and all mine are thine, and thine are mine, and I am glorified in them."

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father keep through thine own name those whom thou has given me, that they may be one, as we are one."

"While I was with them in the world I kept them in your name. Those that you gave me I have kept. Not a one was lost, except that one son of perdition, that the scripture might be fulfilled."

"And now I come to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world."

"I pray not that you should take them out of the world, but that you protect them from evil."

"Sanctify them through thy truth for thy word is truth. As you have sent me into the world, even so have I sent them into the world. And for their sakes, I sanctify myself. That they also may be sanctified through the truth."

"Nor do I just pray for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

"Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world."

"O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. I have declared unto them thy name, and will continue to declare it, that the love wherewith thou has loved me may be in them, and I in them."

## Section VI

### The Last week

As Jesus and his disciples approached the Mount of Olives, Jesus dispatched two of the disciples, saying to them, "Go into the next little village and you will find an ass and a colt with her. Untie the colt and bring the colt and the ass to me."

"If anyone asks what you are doing, you are to say 'The Lord has need of them' and that will settle the matter."

All this was done in order that the scriptures might be fulfilled wherein the prophet had said, "Tell ye the daughter of Zion, behold the king cometh unto thee, meek, sitting on an ass and a colt, the offspring of an ass."

The disciples went and did as Jesus had commanded, and brought the ass and the colt, and fixed a saddle with their own clothes, and put Jesus on the donkey.

A crowd of people spread their garments in the way and others cut down branches from the trees and strewed the way with palms.

The people began to shout "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord, Hosanna in the highest."

When this group entered one of the gates to Jerusalem, the onlookers were impressed and asked among themselves, "Who is this?"

The crowd replied, "This is Jesus, the prophet of Nazareth of Galilee."

Some then began to shout "Blessed be the King that comes in the name of the Lord, peace in heaven, and glory in the highest."

Some of the Pharisees then turned to Jesus and suggested that he quiet them.

Jesus said to them, "If these people didn't shout as they are doing, the very stones would cry out."

As Jesus was near the city, he wept over it. "If you had only known, at least for a brief moment, the things that belong to your peace, but now they are hid from your eyes."

"For the days shall come upon thee that thy enemies shall cast a trench about thee, and encompass thee, and keep thee hemmed in every side."

"They shall lay thee even with the ground, and your children with you. and they shall not leave one stone upon another, because thou knowest not the time of thy visitation."

Upon entering Jerusalem, Jesus went to the Temple of God and he took a whip and began to drive the moneychangers and the men running booths, buying and selling, and he said to them "It is written, my house is a house of prayer, but ye have made it a den of thieves."

Now when the chief priests and the scribes saw the wonderful things which Jesus did, and saw the children crying out in the temple "Hosanna to the Son of David," they were sore displeased.

They said to Jesus, "Do you hear what they are saying?"

**"Certainly," said Jesus. "Have you never read out of the mouths of babes and sucklings thou hast perfect praise?"**

**After this, Jesus went into Bethany to spend the night.**

**As Jesus returned to the city the next morning, he saw a fig tree and he decided to eat a fig or so because he was hungry.**

**Jesus was disappointed in the tree and spoke to it and said that it would never again prosper. In a very short time the tree withered away.**

**The disciples were amazed at how rapidly the fig tree withered away.**

**Jesus said unto them, "If you have faith, and doubt not, you shall not only be able to do what was done to the fig tree, but you can say to a mountain "Move out" and it will disappear into the sea.**

**"Whatsoever things ye ask in prayer, believing ye shall receive."**

**When Jesus had come again unto the temple, the elders and the chief priests came to him and interrupted his teaching, asking "By what authority do you do these things? Who has given you the authority that you use?"**

**Jesus said to them, "Let me ask you one question, and if you answer it, I will then answer your question about the source of my authority."**

**Here is the question. "The Baptism of John, whence was it, of heaven or of men?"**

**The church leaders then reasoned among themselves, "if we say of heaven he will say, "Why didn't you believe him?" On the other hand, if we say of men, we fear public opinion, for all people consider John a prophet."**

**They then turned to Jesus and said, "We can't answer that one."**

**Jesus said, "Then I won't answer your question."**

**The Pharisees were always having little private talks at coffee breaks<sup>1</sup> as to how they might trap Christ in his teaching and make him look good or bad or get into legal trouble. As a result of one of these consultations, they sent a couple of their henchmen along with a few Herodians who approached Christ and asked, "Is it lawful to pay tribute money to Caesar? We know you are one who speaks the truth and doesn't care whether or not what you say is popular so we would like a straight answer to our question."**

**Jesus said, "You hypocrites. Why do you tempt me? However, show me a tribute coin."**

**At once they brought a penny to Jesus. Jesus looked at the penny and then said to the men, "Whose picture is this on the coin?"**

**They said at once, "It is Caesar's."**

**"Render therefore the things that are Caesar's to Caesar," said Jesus, "but be certain also that you render to God the things that are God's."**

**The answer astonished the questioners, and they departed.**

**The same day a group of Sadducees, who are those that do not**

**1 The Pharisees are still hanging around.**

The answer astonished the questioners, and they departed.

The same day a group of Sadducees, who are those that do not believe in the resurrection, came to Jesus and asked, "Master, Moses said that if a man die, having no children, his brother shall marry the widow and raise children for the deceased.

"Now there was a case of seven brothers, and the first when he had married a wife died, leaving no children, and the second brother married the widow, likewise the second, also the third, and on down through all seven brothers.<sup>1</sup>

"Finally the woman died. Our question is, in the resurrection, whose wife shall she be? All of the brothers were at one time her husband."

Jesus replied, "You do not know either the scripture or the power of God. For in the resurrection there is neither marriage, nor taking in marriage, but each one becomes as an angel of God."

"As for the resurrection itself, have you not read that which was spoken to you by God saying 'I am the God of Abraham and of Isaac and of Jacob; for God is not the God of the dead, but the God of the living.' "

As the people listened to this, they were really astonished.

All of this was reported to the Pharisees about Jesus handling the Sadducees and so a lawyer from the Pharisees came to Jesus to try again to tempt him.

"Master," said the lawyer, "which of the commandments is the most important?"

Jesus answered him saying, "The first is that thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Jesus then turned to the Pharisees and asked them, "What do you think of Christ? Whose son is he?"

They replied, "He is the son of David."

"How then," asked Jesus, "does David in spirit call him Lord, saying, 'the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool. If David called him Lord, how then is he the Son of David?'"

This brought all the trick questions to a screeching halt.

Jesus turned to a scribe who had commended Jesus for his wise answer reiterating the fact that there is only one God, affirming that to love God with one's whole heart and understanding, with all one's soul and strength, and then to love one's neighbor as oneself was far more acceptable than all kinds of burnt offerings and sacrifices.

Jesus said to this scribe, "Thou art not far from the Kingdom of God."

Later Jesus was in the narthex of the temple and he warned the people saying, "Beware of the scribes who go in long clothing and love

<sup>1</sup> The Peaches Browning of the Bible.

salutations in the marketplace,<sup>1</sup> chief seats in the synagogues, and the uppermost rooms at feasts, yet they devour widow's houses, make long prayers - these shall receive greater damnation."

Jesus stationed himself in such a position in the temple that he could view the people coming up and making their gifts to the church. Several well-to-do people made generous gifts.

In a few minutes, there came forth a poor widow and she tossed two pennies into the plate.

Jesus then signalled to his disciples who closed in close to him and he said to them, "Verily I say unto you, that this widow has put in more than all the rest put together, for the others gave from abundance, but this widow has given all that she had and she has deprived herself for the sake of the Lord's work."

Jesus then began to speak to the multitudes saying, "The scribes and the Pharisees sit in Moses' seat, so observe whatever they tell you to observe and to do but do not adhere to their example, for they say to do one thing, but they do it not themselves.

"They bind heavy burdens, grievous to be borne and lay them on other people's shoulders, but they themselves will not lift a finger to help."

"What works they do, they do to be seen by others, they make broad their phylacteries and enlarge the borders of their garments, they strive for recognition, and put great emphasis on protocol, they enjoy being called "Rabbi, Rabbi."

Don't worry about being called Rabbi, for there is only one Rabbi, even Christ, and all ye are brothers and sisters. No person on earth is really your father, only one is your father, which art in heaven.

"Neither be called masters, for only one is your master, even Christ."

"Whosoever shall exalt himself shall be abased, and he that humbleth himself shall be exalted, for he that is greatest among you will want to be your servant."

"But woe unto you, Scribes and Pharisees, hypocrites, for you hide the kingdom of God from people, ye neither enter the kingdom yourselves nor let others enter."

"Woe unto you, for you devour widow's houses, you encompass sea and land to secure one proselyte, and when he is made, you make the person twice more the child of hell than yourselves."

"Woe unto you blind guides, for you tell the congregation that whosoever swears by the temple, it is nothing, but whosoever makes a pledge of gold, that is a debt."

"Ye fools and blind, for which is greater, the gold or the temple that sanctifies the gold?"

"You also say that whosoever sweareth by the altar is not bound, but whosoever sweareth by the gift that is on the altar, that is binding."

"Ye fools are blind, which one is greater, the gift or the altar that

1 They still do.



sanctifies the gift? For whosoever sweareth by the altar sweareth by it and all things on it."

"Whosoever swears by the temple, swears by it and by him that dwelleth therein. He that shall swear by heaven, sweareth by the Throne of God, and by him that sitteth thereon."

"Woe unto you, Scribes and Pharisees, for ye pay tithes of stocks, bonds and cash and have omitted the weightier matters of the law such as justice, mercy, and faith, these ye should have done and at the same time not left the other undone."

"Ye blind guides, ye strain at a gnat and swallow a camel."

"Woe unto you, Scribes, Pharisees, Hypocrites. Ye make clean the outside of the cup, and of the platter, but within are full of extortion and excess."

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."

"Woe unto you, Scribes, Pharisees, Hypocrites. You are like whited sepulchres which indeed appear beautiful outside, but are within full of dead men's bones and of all uncleanness. I admit that you appear outwardly righteous to people, but inside you are full of hypocrisy and iniquity."

"Woe unto the Scribes, Pharisees, Hypocrites, for you build the tombs of the prophets and garnish the sepulchres of the righteous and say 'if we had lived in the days of our fathers, we would not have joined those shedding the blood of the prophets, wherefore you are witnesses by your own sayings that you are the children of those who killed the prophets.'"

"Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can you escape the damnation of hell?"

"Wherefore, behold I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify and some of them you will publicly whip in the synagogue, and persecute them from city to city, that you may cause all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

"Verily I say unto you, all these things will come upon this generation."

O Jerusalem, Jerusalem, thou who killest the prophets and stonest them that are sent to thee, how often I would have gathered thy children together even as a hen gathereth her biddies under her wing, and ye would not!"

"Behold your house is left unto you desolate, for I say unto you, ye shall not see me again until ye say 'Blessed is he that cometh in the name of the Lord.' "

As Jesus left the temple, his disciples came to him and pointed out some of the beautiful features of the temple, Jesus said unto them, "See all these temple buildings? The buildings of men are perishable and I assure you that these shalt not be left here one stone upon another that shall not be thrown down."

Soon the group arrived at the Mount of Olives, and the disciples

separated Jesus from the crowd and privately began to question him concerning when various things would occur and what would be the signs indicating the end of the world.

Jesus answered and said to them, "Take heed that no one deceives you. For many shall come in my name claiming to be the Christ, and they shall deceive many people."

"Ye will hear of wars and rumors of wars, see that ye be not troubled; for all these things must come to pass, and yet the end is still not close."

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famine and pestilences in divers places, and earthquakes, and all these are just the beginning of difficulties."

"You will be persecuted and killed, and you shall be hated in many places for my name's sake. There shall be much hate and distrust and discouragement, and false prophets shall arise and deceive many."

"Because iniquity shall abound, many shall lose faith, but those that endure to the end shall be saved."

"This gospel of the kingdom shall be preached throughout the whole world for a witness to all nations, and after this is accomplished shall the end come."

"When you see the abomination that maketh desolation, spoken of by Daniel the prophet, stand in a holy place. Let those who are in Judea flee to the mountains; let anyone who is on the roof of his house sunbathing not even stop to go down for more clothes, nor the same for a person working in the field."

"It will go very hard on those who are with child or those who are still nursing babies, but pray at least that the end doesn't come in winter, nor on Sunday."

"This time of which I am talking will be a period of great tribulation such as was not since the beginning of the world.<sup>1</sup> And except those days be shortened, no one would survive, but for the sake of believers, those days shall be shortened."

"Be careful, though. If any person says to you 'Christ is here, or Christ is there,' believe them not. There shall arise false Christs and false prophets, and they shall show great signs and wonders; in fact, they will be so impressive, they would fool the real believers if this were possible."

"Remember I have told you. Wherefore if they say to you 'he is in the desert', go forth or if they say, 'he is in a secret hideaway', pay no attention to it, for as the lightening cometh out of the east unto the west, so shall the coming of the Son of Man be."

"Where the carcass is, there shall the eagles gather."

"Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not shine, stars shall fall, for the powers of the heavens shall be shaken."

"Then shall appear the sign of the Son of Man coming from

1 Some think this is a prophecy of nuclear war.

heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of the heavens with power and glory and He shall send his angels with a great sound of the trumpet and they shall gather together the believers from all over the world, from the four winds and from the far reaches of heaven."

"Now learn a parable of the fig tree. When his branch is yet tender and new leaves are growing, you know that summer is near; so likewise ye, when you see all these things know that the end is near."

"Verily I say unto you, this generation shall not pass till all these things be fulfilled.<sup>1</sup> Heaven and earth may pass away, but my words shall not pass away."

"As to the day and the hour knoweth no man, no not the angels even; just my Father."

"But as the days of Noah were, so shall the coming of the Son of Man be."

For in the days before the flood, they were eating and drinking and marrying and taking in marriage right up to the time Noah entered the ark.<sup>2</sup> Noah didn't really know what was cooking until the flood came and swept the ark away; so shall the coming of the Son of Man be.

"There shall be two in the field, one taken, one left, two women shall be grinding at the mill<sup>3</sup> one shall be taken, one shall be left."

"Be prepared, for you do not know when the Lord will come. You should use common sense though and know that if one good man of the house had known at what time the thief was coming, he would be there ready for him. Be ye therefore ready for the day of the Lord, for in such an hour as you think not the Son of Man cometh."

"Who then is the faithful and wise servant whom the Lord has made ruler over his household to give them meat at the proper time, blessed is that servant who his Lord, when he comes, shall find so doing."

"Verily I say unto you, he will make that good servant a ruler over many goods, but the evil servant, who figures the day of recompense is far off, and says 'My Lord delays his coming and begins to abuse those under him, and to eat and drink with the drunken, so the Lord of that servant shall come in a day when he is not expecting him and in an hour that he is not aware of, and then the Lord shall cut him asunder and put him in the company of the hypocrites, and there shall be weeping and gnashing of teeth.'"

"Watch therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."

"When the Son of Man shall come in all his glory and all the holy angels with him then shall he sit upon the throne of his glory and he shall set the sheep on his right hand and the goats on his left."

"Then shall the king say unto those on his right hand, 'come ye

1 this one has me stumped. I'm awaiting further light.

2 there was no drinking on the ark.

3 there may only be 2 women grinding meal in all the world by this time.

blessed of my Father and inherit the kingdom prepared for you from the foundation of the earth, for I was hungry and you gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, in prison and ye came to me."

Then shall the righteous answer the Lord and say "When saw we thee hungry and fed thee, or thirsty and gave ye drink, or when saw we thee a stranger and took thee in, or naked and clothed thee or when saw we thee sick or in prison and came unto thee?"

"The king then shall answer them and say "Verily I say unto thee, as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Then shall the king say unto those on his left hand, "Depart from me ye cursed into everlasting fire prepare for the devil and his cohorts; for I was hungry and ye made no attempt to feed me, I was thirsty and ye offered me nothing to drink, I was a stranger and ye took me not in, naked and ye gave me no cloths, sick and in prison, and ye did not visit."

Then, with a touch of indignation, they shall say, "When saw we thee hungry or thirsty, or a stranger or naked or sick or imprisoned and did not minister unto you?"

Then shall the king say to them, "Verily I say unto you, inasmuch as you neglected the least of these my brethren, you neglected me."

"These then shall go into everlasting punishment, but the righteous shall go into eternal life."

Now it came to pass when Jesus had finished all these sayings, he said unto his disciples that after two days is the feast of the passover and then the Son of Man is to be betrayed and crucified.

At this point, the chief priests and the scribes and the elders of the people began to plot as they gathered in the palace of Caiaphas how they might take Jesus on a technicality and kill him. They reasoned, however, that they should not try anything on a feast day for the fear of the reaction of the people.

Jesus taken came into the house of Simon the Leper in Bethany and there came unto him a woman with an alabaster box of precious ointment and poured it on his head as he sat at meat.

The disciples were immediately indignant, reasoning that this was a waste of money, for they figured the ointment could have been converted to cash and put in the treasury as a help to travel expenses.

Jesus knew exactly what they were thinking and about what they were mumbling and he said to them, "Don't trouble the woman for she has done a nice thing. You will always have worthy causes, but you will not always have me with you. Actually, this ointment which she has saved for her own burial she has given to me for mine. This is a great act of worship and I tell you that wheresoever the gospel shall be preached in all the world, this that this woman has done shall be told as a memorial to her."

Then one of the twelve, Judas Iscariot, went to the chief priests

and said to them, "What will you give me to provide a citizen's arrest for Jesus?"

They said to him, "thirty pieces of silver."

From that time on Judas sought an opportunity to betray Jesus.

Now on the first day of unleavened bread, the disciples came to Jesus and asked him, "Where do you wish for us to arrange to eat the passover?"

Jesus said to him, "Go into the city to such a man<sup>1</sup> and say to him, 'the master saith his time is at hand and he wishes to keep the passover at your house with his disciples.' "

The disciples did as Jesus said and they made ready the passover in a large upper room furnished. Jesus sat down with the twelve.

As soon as Jesus perceived that no one was preparing to do the footwashing, he arose from supper, set aside his outer garment, girded himself with a towel, took a basin of water, and began to wipe the disciples' feet.

Then cometh he to Simon Peter. "Lord, dost thou wash my feet?" asked Peter.

Jesus said unto him, "Yes, but what I do is not clear to you now, but in time you will understand."

Peter then said, "Thou shall never stoop to washing my feet."

Jesus then said, "If I wash thee not, thou hast no part with me."

Simon Peter then said, "Well wash my hands, my feet and my head."

Jesus said, "He that is washed needs only to have his feet washed and this symbolizes that you are cleansed all the way. Not all of you will be clean, however." Jesus knew that he was to be betrayed.

After he had washed their feet and taken his outer garment again, he sat down and said to them, "Ye call me Master and Lord and ye say well for so I am. If I then, your Master and Lord am willing to wash your feet, you are to be willing to wash one another's feet, for I have given you an example and you should do as I have done."

"Verily, verily I say unto you the servant is not greater than his lord, neither he that is sent greater than he that sent him. If you know and underatand what I am saying, and then apply the principle to life, you will be happy."

As they did eat Jesus said to them, "One of you will betray me."

This made the group very sorrowful and they each began to ask, "Is it I?"

Jesus answered and said, "it is the one who at present is putting his potato chip in the dip with me, he is the one who will betray me."

"The Son of man goeth as the scriptures have said, but woe unto the one who betrays him, it would have been better for him if he had not been born."

Then Judas, the betrayer said to him, "Master, is it I?"

Jesus said, "You said it."

And as they were eating Jesus took bread and blessed it and

<sup>1</sup> said to be the father of John Mark.

brake it and gave it to the disciples and said, "Take, eat, this is my body."

And he took the cup and gave thanks, and passed it around saying, "Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins."

"I say unto you, however, I will not drink again of the fruit of wine until I drink it with you in my Father's kingdom."

When they had sung a hymn, they prepared to leave.

Before they all left the room, however, Judas had gone ahead as if on an errand for Jesus, but Jesus said, following the departure of Judas. "Now is the Son of Man glorified and God is glorified in him. God shall also glorify him in himself, and shall glorify him immediately."

"Yet a little while I am with you. You will search for me, but as I said to the Jews, whither I go you cannot go; so I say to you."

"I leave a new commandment that ye love one another as I have loved you. The way that will reveal if you are my disciples is that you will love one another."

Peter said, "Lord, where do you go?"

Jesus said, "You can't follow me, Peter. Not now. Later you will."

Peter said, "Why can't I? I will lay down my life for you."

Jesus said, "You say you will lay down your life for me, but verily, verily I say unto you, the cock shall not crow until you have denied me three times."

Then they departed unto the Mount of Olives.

Then cometh Jesus to a place called Gethsemane, and Jesus said to the disciples, "Sit here, while I go apart and pray."

Jesus took with him Peter and the two sons of Zebedee, and they were all sad.

Jesus said to them, "My soul is sorrowful for I must die. Tarry ye here, while I go further apart to pray, and watch for me."

Jesus went a little further and bowed down and prayed saying, "O Father, if it be possible, remove this cup from me, nevertheless, not as I will, but as you will."

Then Jesus returned to his disciples and he found them asleep.

To Peter, Jesus said, "Couldn't you watch even for one hour? Watch and pray that ye enter not into temptation; the spirit is often willing, but the flesh is weak."

Jesus then went away a second time to pray saying, "If this cup may not pass away from me except I drink, then thy will be done."

Jesus returned and again found them asleep. Jesus left them a third time and prayed again, saying the same words.

Jesus came to the disciples again and said to them, "You can sleep now. The decision has been made. The Son of Man is betrayed into the hands of sinners. Get up, for the one who is to betray me is at hand."

While Jesus was still speaking, behold Judas, one of the twelve,

came with a crowd of people who were armed with staves and swords, having been sent by the chief priests and elders of the people.

Now the one who was the betrayer had agreed ahead of time to kiss Jesus so they would know which was the one to be brought to trial.

Judas came to Jesus and kissed him saying, "Hail, Master."

Then Jesus said to him, "Why do you do this."

Then those who were sent from the chief priests came and laid hands on Jesus.

Then Peter drew his fishing knife and struck a servant of the high priest, cutting off his ear.

Jesus said to him, "Put up your knife, for those that live by the sword shall perish by the sword."

Jesus then replaced the man's ear<sup>1</sup>.

Then Jesus said to the chief priests and the scribes together, and the elders and the Captains of the temple, "Be ye come out as against a thief, with staves and swords? When I was daily with you in the temple you didn't arrest me, but this is your hour and the power of darkness is at present prevailing."

Then they took Jesus and led him to the high priest's house, and Peter followed at quite a distance.

In the press of the throng following Jesus was a teenager with only a bathrobe on him, and when the arresting officers reached for him, he slipped out of the robe and escaped naked.<sup>2</sup>

Outside the palace, Peter sat with the servants and warmed himself at the fire.

The chief priests sought witnesses to testify against Jesus, but the ones who witnessed differed so in their testimony that nothing could be established.

Then a false witness arose saying, "We heard him say this temple that was made by hands he could destroy and rebuild in three days, but other witnesses did not agree."

The high priest then stood forth and said, "What do you say? Have you any answers to these accusations?"

Jesus did not reply.

Then the high priest asked him, "Art thou the Christ, the Son of the Blessed?"

Jesus said, "I am and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven."

The high priest then rent his clothes in fury and said, "He hath spoken blasphemy, What need do we have of witnesses? What think ye?"

The group of leaders said, "Kill him."

Then various ones present spit on him, buffeted him, and slapped him, taunting him, saying, "If thou are the Christ, who hit you?"

Now Peter was sitting outside the palace and a damsel came by

<sup>1</sup> I would have put it on upside down.

<sup>2</sup> generally believed to be John Mark.

and saw him and said, "You are one of those that was with Jesus of Galilee."

Peter denied this, and said that he didn't know Christ.

When Peter had moved out onto the porch, another maid came to him and pointed at him said, "This fellow also was with Jesus of Nazareth."

Again Peter denied with an oath and said that he didn't know the man.

In a few minutes, several other people pointed to Peter and said surely he was one of Christ's disciples, that even his accent was a giveaway.

Then Peter began to curse saying, "I know not the man." Immediately the cock crew.

Peter remembered the words of Jesus and he went out and wept bitterly over his weakness.

When morning was come, the chief priests and the elders of the people conferred together as to the procedure for putting Jesus to death.

After this, they bound him and led him away and turned him over to Pontius Pilate on a civil charge.<sup>1</sup>

Judas then seeing what was about to happen, repented and brought the thirty pieces of silver back to the chief priests and elders saying, "I have sinned in that I have betrayed innocent blood."

"That's your problem," said the chief priests.

Judas then threw the thirty pieces of silver into the temple and went out and hanged himself.

The priests picked up the money, and knowing that blood money was not redeemable by the church, they took the money and bought land with it, designating the use as a potter's field for the burying ground of strangers, and to this day the field is called the field of blood.

This action fulfilled the scriptures which recorded the words of Jeremiah the prophet saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them as a potter's field, as the Lord appointed me."

And Jesus stood before the governor and the governor asked him saying, "Art thou the King of the Jews?"

Jesus replied, "Thou sayest."

When Jesus was accused by the chief priests and elders of the people, however, he answered nothing.

Pilate then said to Jesus, "Don't you hear all these things they witness against you?"

Jesus did not answer a word and Pilate marveled at his self control.

When Pilate realized that Jesus was a native Galilean, he sent

<sup>1</sup> the church could not pronounce a death sentence but the Roman civil court could.



him across to Herod's court room.

Now when Herod saw Jesus, he was greatly pleased for he had heard many things about Jesus and he was anxious to see him. Herod wanted Jesus to perform a miracle for him.

The Herod questioned Jesus at length, but Jesus did not say a single word.

The chief priests and scribes shouted many accusations to no avail, and finally they put on him a scarlet robe and sent him back to Pilate.

This strange incident healed the breach between Pilate and Herod, for Pilate had recognized the authority of Herod over Galilee and Herod recognized the final authority of Pilate.

Now it was customary that at the time of the celebration of the Passover Feast the governor would release a prisoner whom the priests would select.

Now there was a well-known criminal in custody by the name of Barabbas, and so when they were assembled, Pilate said to them, "Whom shall I release this year? Shall it be Barabbas, or Jesus the Christ?"

Pilate had already figured that Jesus was arrested by the priests because of their envy.

Pilate then moved to the judgement seat from which it was customary to make all official rulings.

At this point, Pilate received a message from his wife in which she said, "Have nothing to do with that just man, for I have suffered many things this day in a dream about him."

The chief priests and the elders, however persuaded the curious rabble that had gathered to ask for Barabbas to be released instead of Jesus.

The governor spoke forth saying, "Which of the two shall I release unto you?"

The crowd shouted, "Barabbas!"

Pilate then said, "What shall I do with this man Jesus, which is called the Christ?"

They all shouted, "Crucify him."

The governor said, "What has to be done?"

The crowd cried out all the more, "Crucify him!"

When Pilate saw that he could not persuade the multitudes and that only a tumult was in the making, he took a bowl of water and in the presence of the crowd, he washed his hands saying, "I am innocent of the blood of this just person. The responsibility is yours."

Then the crowd shouted, "Fine. Let his blood be upon us and our children."

Then Pilate released Barabbas and ordered the ceremonial scourging of Jesus and delivered him to be crucified.

Then the soldiers of the governor took him into the Common Hall and stripped him and put on him a scarlet robe, and when they had plaited a crown of thorns they put it upon his head and reed in his right hand, and they bowed before him, mocking him, and saying, "Hail,

**King of the Jews."**

Then they spit on him and took the reed and smote him with it, and after they had mocked him, they took away the scarlet robe and replaced it with Jesus' own robe and led him away to be crucified.

As they were marching to the area of the crucifixion, the soldiers summoned a man named Simon, from Cyrene, and they forced him to carry the cross of Jesus.

On the trip to Golgotha, there followed Jesus many women and others who bewailed the ruling of pilate. Enroute, Jesus turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children for there are times coming in which the ones who shall be blessed are the barren, and people will hope that the Mountains will fall on them."

When they had come to the place of the skull, called Golgotha, they gave Jesus vinegar to drink, mixed with gall, but after Jesus tasted it he would not drink it.

They then crucified Jesus and cast lots for the ownership of his clothing, in order that the prophecy might be fulfilled which said, "They parted my garments among them, and upon my vesture did they cast lots."

Then sitting down, the soldiers watched and viewed the sign which they had placed over his head which read, "This is Jesus, the King of the Jews."

Now there were two thieves crucified with Jesus, one on his right hand and the other on his left.

Some of the crowd passed by and made fun of Jesus saying, "You are the one that could destroy the temple and then build it back in three days, save thyself, if thou be the Son of God, come down from the cross!"

Likewise also the chief priests mocked him, along with the scribes and the elders of the people saying, "He saved others, but himself he cannot save. If He is really the King of Israel, let him come down from the cross, and then we will believe him.

"He trusted in God, let God deliver him, for he said he was the Son of God."

The thieves also which were with him began to speak.

Jesus said, "Father forgive them for they know not what they do."

Now one of the thieves continued to rail on Jesus saying, "If thou be Christ, save us and thyself."

The other thief, however, rebuked him saying, "Don't you fear God? We are all three condemned to die, and we deserve the punishment, but this man hath done nothing wrong."

Then this thief turned to Jesus and said, "Lord, remember me when you come into your kingdom."

Jesus said unto him, "Verily, I say unto you today shall thou be with me in Paradise."

Now there stood by the cross of Jesus his mother and his aunt Mary and Mary Magdalene, and when Jesus saw his mother and the

disciple whom Jesus loved, he said to his mother, "Behold thy son."

Then Jesus turned to his disciple and said, "Behold thy Mother."

Now, about the sixth hour there was a great darkness over the earth until the ninth hour.

About the ninth hour Jesus called forth with a loud voice, "My God, My God, why hast thou forsaken me?"

Some that heard this said that Jesus was calling for Elias. At this point Jesus said, "I thirst."

Immediately, one of the soldiers took a sponge and soaked it with vinegar and lifted it on a reed to Jesus' lips. The others said, "Don't help him. Let's see if Elias comes."

And when Jesus had cried again with a loud voice, he gave up the ghost.

Some of the Jews went to Pilate and asked that the final torture, the breaking of the legs of the crucified be done at once as it was not proper for bodies to remain on the cross on the Sabbath Day. As a result, the soldiers came and brake the legs of the thieves, but since Jesus was already dead they did not break his legs but one of the soldiers stuck a spear into the side of Jesus to make certain that he was dead. Water and blood came forth and this was done in order to validate the actual death of Christ. This also fulfilled the scripture which said, "A bone of him shall not be broken," and another scripture which said, "They shall look on him whom they have pierced."

Now when Jesus gave up the ghost there was a mighty storm and an earth quake and the veil of the temple was rent in twain, and graves were opened and many bodies of the saints arose and came out of their graves and went into Jerusalem and appeared unto many.<sup>1</sup>

Now when the centurion and those that were with him saw the earthquake and heard the tumult of the heavens, they feared greatly and said, "Truly this was the Son of God."

That evening a rich man, Joseph of Arimathea, who was a follower of Jesus, went to Pilate and requested the body of Jesus. Then Pilate ordered the body to be given to Joseph, who had it wrapped in a linen cloth and laid in his own tomb which had been hewn out of a rock and he rolled a great stone to the mouth of the sepulchre, and then departed leaving Mary Magdalene and his Aunt Mary sitting there.

Now the next day, the chief priests and Pharisees came to Pilate and said, "We remember that the great deceiver Jesus said that he would arise in three days and so we suggest that you post Roman guards for three days, in case some of his disciples try to steal the body and claim that he is risen; so the last error would be worse than the first."

Pilate said, "You have it. I'll post the watch."

As a result, they went and made secure the sepulchre and set the watch.

<sup>1</sup> This is bound to have scared the willie nillie out of some good people.

## Section VII

### After the Resurrection

Now on the first day of the week, very early in the morning came the women to the sepulchre, bringing spices, and they found the stone rolled away, for there had been a great earthquake, for the angel of the Lord had descended from heaven and rolled away the stone from the door, and sat on it.

The countenance of the angel was like lightning and his raiment was white as snow and for fear of him, the watchmen had become as dead men.

The angel spoke to the women and said, "Fear not, for I know ye seek Jesus who was crucified. He is not here. He is risen. Come see the place where they laid him.

Go quickly and tell his disciples that he is risen and that he goeth before you into Galilee. There you shall see him, for I have told you.

"Go, therefore, tell his disciples and Peter."

Now Mary Magdalene ran immediately and found Peter and John and she said, "They have taken the Lord out of the sepulchre. He is not there, and we don't know where he is."

Peter and John then ran to the sepulchre, but John arrived first and stooping down looked into the sepulchre and saw the linen clothes and the napkin that had been around the head of Jesus, and they were folded separately.

Then Peter arrived and went headlong into the sepulchre, and he saw and he believed. The two disciples then immediately went home.

Mary had arrived by this time and she stood by the open tomb weeping, and as she wept, she stooped down and looked into the sepulchre.

She saw there two angels, one at the head and the other at the feet of where the body of Jesus had been.

They said to Mary, "Why do you weep?"

She said, "Because they have taken my Lord away and I know not where they have laid him."

As soon as she finished saying this she turned and saw Jesus standing there, but she did not realize it was Jesus.

Jesus said to her, "Woman, why weepest thou? Whom do you seek?"

Mary, thinking the man is the gardner, said to him, "Sir, if you have borne him away, tell me where thou hast laid him and I will take him away."

Jesus said to her, "Mary. Mary," and she recognized him and said, "Master, Master."

Jesus said to her, "Touch me not as yet, for I am not yet ascended to my Father, but go to my brethren and tell them that I ascend unto my Father and your Father, and my God and your God."

Mary Magdalene came to the disciples and told them that she had seen the Lord, but they did not believe her.

Now that same day, two of the followers of Jesus, a man named Cleopas, and his companion, were on the road to Emmaus and they were talking fervently about all the events in Jerusalem and as they talked Jesus joined them but their eyes were holden and they did not recognize him.

Jesus said to them, "What is all this talk about events in Jerusalem?"

Cleopas said, "Are you a total stranger? Have you not heard of all the things that happened in Jerusalem?"

Jesus said, "What things."

They said to him. "Concerning Jesus of Nazareth, who was a prophet mighty in word and deed before God and all the people. The chief priests and our rulers delivered him to be condemned to death and they had him crucified.

"Now we had hoped that he was the one who would deliver Israel, and what's more, this is the third day since these things were done."

"Also, some of the women astonished us by reporting that the body of Jesus was gone from the sepulchre and that they had seen a vision of angels who reported that Christ was alive."

"Now some of the other disciples went to check their story and they found the tomb empty but they did not see any angels nor did they find Jesus."

Jesus said to them, "O fools, you are so slow of heart to believe the prophets. Did they not say that Christ must suffer these things before entering into his glory?"

Then beginning at Moses and through the prophets, Jesus expounded to them all the portions of the scripture pertaining to himself.

As they drew near the village where they planned to stop, Jesus made as if he would go further but they insisted on his staying and eating with them and so he tarried and stayed with them.

As they sat at meat, Jesus took bread and blessed it and brake it and their eyes were opened and they knew him, and he immediately vanished from their sight.

The two men then said to one another, "Did not our hearts burn within, while he talked with us and while he opened to us the scriptures?"

The men arose the same hour and returned to Jerusalem and found the eleven and the others with them and they said at once, "The Lord is risen. He is risen indeed."

"He appeared to Simon and others also," said one of the group.

Then Cleopas and his companion told them what things were done on the road and how they recognized Christ with the breaking of the bread.

About this time Christ Jesus himself appeared, even though the door was shut.

Jesus said, "Peace be unto you" for they were terrified at his presence.

"Why are you troubled?", asked Jesus. "Why do weird thoughts

arise in your mind? Look at my hands, and my feet. It is myself. Touch me. A spirit doesn't have flesh and blood as you see that I have."

When he had thus spoken he showed them his hands and his feet. While they could hardly believe for joy, and were still filled with wonder, he said to them, "have you any meat to eat?"

Then, they gave him a piece of broiled fish, on a honeycomb and he took it and ate while they watched.

Then Jesus said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets and in the Psalms concerning me."

Jesus then opened their understanding so that they might comprehend the scriptures.

Jesus then said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead on the third day in order that repentance and remission of sins should be preached in Christ's name to all nations, beginning in Jerusalem. Ye are witnesses of this."

Now Thomas, one of the twelve who was called Didymus, was not with the group at this time and when they told him that they had seen the Lord he did not believe them and said. "Not until I see the nail prints on his hands and touch them, and feel the wound in his side, not till then will I believe."

About eight days later, the group was together and Thomas was with them. Then appeared Jesus, the doors still being shut.

Jesus said, "Peace be unto you."

Then Jesus said to Thomas, "Reach forth thy finger and feel my hands and take your hand and feel the wound in my side, and be not faithless, but believe."

Thomas answered and said, "My Lord and My God!"

Jesus said to him, "Because you have actually seen me you have believed, blessed particularly are those who have not seen me and yet believed."

Many other signs truly did Jesus in the presence of his disciples which are not recorded, but these are written that you might believe that Jesus is the Christ, the Son of the Living God, and that believing ye might have life through his name.

Again Jesus showed himself to the disciples by the sea near Tiberias.

There was a bunch including Peter, John, Thomas, and four others when said to them, "I, for one, am going fishing."

"We'll go, too," said the others.

They set out in several small skiffs, but didn't catch a thing. Now when morning was come, Jesus stood on the shore, but they did not at first recognize him.

Jesus called to them, "Have you boys caught anything?"

"No," they yelled back.

Then Jesus said, "Throw your net on the right side of the boat<sup>1</sup>

1 It doesn't always work.

and you'll catch fish."

They did as Jesus said and they could hardly move the net for the number of fish that filled it.

At once John said to Peter, "That is the Master!"

As soon as Peter knew it was the Lord, he took off his robe and jumped into the water and waded ashore. The others began to pole their skiffs in, dragging the net full of fish.

As soon as they were on the beach, they saw that Jesus had prepared a fire and already had a fish and some bread cooking.

Jesus said, "Bring some more fish. Drag your net ashore."

Simon Peter immediately put his strength to pulling the net with the fishes to the beach and they counted 153 fish, and yet the net was not broken.

Jesus said to them, "Come on. Let's eat." Jesus then began to serve them bread and fish and they were still afraid to question him, even though this was the third time most of them had seen him in the resurrected body.

After they had dined, Jesus turned to Simon Peter and said, "Simon, son of Jonas, lovest thou me more than you love to eat fish?"

Peter said, "Yea Lord, thou knowest that I love thee."

Jesus said, "Feed my lambs."

Again, a second time, Jesus said, "Simon Peter, son of Jonas, lovest thou me?"

Peter said, "Yea, Lord, thou knowest that I love thee."

Jesus said, "Feed my sheep."

A third time Jesus saith unto him, "Simon, son of Jonas, lovest thou me?"

This insistence bugged Peter a bit and he vehemently said, "Lord, you know everything. You know that I love you."

Jesus said, "Feed my sheep."

In a few minutes Jesus added, "Verily, verily I say unto you, when thou wurst young you dressed yourself and went where you pleased, but when you are old you will stretch forth your hands and another shall gird thee and carry you where you don't wish to go."

Jesus said this signifying by what death Peter would glorify the Lord.

After saying this, Jesus arose and began to depart and said to Peter, "Follow me."

As Peter left, he saw John still sitting by the fireside and Peter turned to Jesus and said, "What about John: What is he supposed to do?"

Jesus said to Peter, "What business is it of yours if it be my will that John sit there until the second coming?"

This caused a rumor to gradually spread through out the church that John would never die.

There are many other things which Jesus did, the which if they should be written it is doubtful the world itself could contain the books that would be written on one other occasion, Jesus met with the eleven on a mountain top and their they worshipped Jesus, even

though some of them found it hard to believe that the resurrection was real, even with seeing Christ.

Jesus then said to them, "All power is given unto me in heaven and on earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost: teaching them to observe whatsoever things I have commanded you, and lo, I am with you always, even unto the end of the world."

"Now these are the signs that shall follow the believers, in my name they shall cast out devils, they shall speak with inspired tongues, they shall not be afraid of snakes, and they shall not be subject to poisons, they shall also often heal the sick."

Finally, Jesus led them as far as Bethany and said to them, "In general remain close to Jerusalem until you are endued with power from on high."

Then Jesus blessed them and lifted up his hands and it came to pass as he blessed them, he was parted from them and lifted up into heaven.

Then, they worshipped him and returned to Jerusalem with great joy and were continually in the temple, praising and blessing God.

Amen

John 3:16

"For God so loved the world that he sent his only begotten son, that whosoever believeth on him should not perish, but have eternal life."